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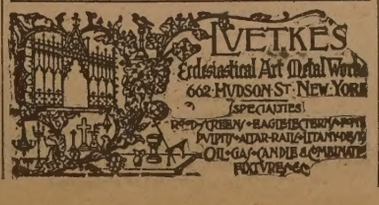

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The Living Church

Saturday, June 29, 1895.

News and Notes

"A LADY Minstrel Show" for the benefit of a parish guild, was advertised and performed last month in a theatre not more than a thousand miles from Chicago, "given by 40 well-known ladies." Under the head of "Bones" the names of four misses are printed on the programmes, and four under "Tambos." To say nothing of the gross impropriety of such doings for the promotion of Church work, it seems incredible that any of our Church people should participate in such a scandalous affair as allowing their daughters to personate negro minstrels, and to be advertised by name on a theatre programme. We have no positive evidence that they were Church people, however, though the name of the "Episcopal Church" appears.

THE young Afghan Prince, Nasrullah Khan, has been the recipient of an absurd amount of official and social attention during his recent visit to England. The number of receptions, parties, and reviews given in his honor would be enough to turn the head of any average young man, and from all accounts this "Prince" appears to be rather a vulgar barbarian. The newspaper accounts of his doings would indicate that he has little notion of adapting himself to his surroundings, and regards English social usages in general with undisguised scorn. As it is desirable to attach the border region of Afghanistan as closely as may be to England, as against Russian aggression on the Indian frontier, the utmost has been done to give this poor young man a good impression. It may be a question whether the pains taken to please him may not produce in his mind an enhanced idea of the greatness and importance of his own nation, which the English desire to conciliate because they fear it.

LUTHER would hardly know his Germany if he were alive to-day. Yet it still honors his memory if it does not teach his doctrines to any extent. On the 11th of June a statue of the great reformer was unveiled at Newmarket. The houses were decorated, and there was an imposing procession, in which the local authorities, clergy, and students took part. In the absence of the Emperor, Prince Frederick Leopold acted as his representative, unveiling the statue, and making a graceful and appropriate speech.

A "CHURCH ARMY" mission van has commenced work in the diocese of Worcester, with the sanction of the Bishop. It is in charge of "Captain" Grummett, an experienced evangelist, assisted by two earnest young men. The object of these officers is to win the careless by the preaching of the Gospel, and to counteract by good literature some of the objectionable publications which are so detrimental to the Faith, and so likely to increase immorality and crime. Attractive spiritual reading with a Church tone, is supplied at a very low rate. The Church Army now has thirteen of these vans at work in different dioceses. It is the practice to keep the van in one place for a week at a time.

THE following is from *The Church Review* (London): "One of the grandest of the world's grand old men must surely be Dr. Burggraeve, the ninety-nine-year-old professor of medicine at the Ghent University, who has just resigned his functions. He is a remarkable example of intellectual activity in extreme old age. Although he is going on for an hundred, he still practices as a doctor, and has just published a volume of travel talk, consisting of about 400 pages, written in a lively style, and full of observations of scientific value. Appended to the book is a chapter on longevity, the way to attain which, according to the learned professor, is for each to live according to his inclinations. Dr. Burggraeve's inclinations have led him to smoke heavily, to drink wine and gin, and never to rise earlier than eight o'clock in the morning. We should imagine a 'learned' and experienced physician—and what a vast experience this one must have had—must have added some kind of limitation, for it is evident to the most casual observer that thousands of people have killed themselves by yielding without restriction to their 'inclinations'."

THE late Lord Selborne showed in one of his papers on Church defence, that according to the government statistics, the grants made to Dissenters since the year 1690 including those to Irish Presbyterians (but not Scotch) amounted to no less than £2 637 409, whereas the aggregate amount of grants to the Church of England in the same time was but £2,600 000; therefore Dissenters have had £37,000 more from Parliament than the Church of England. It is impossible that the Dissenters generally can be aware of facts of this kind when they speak of the Church as being enriched by the State and ignore their own indebtedness. The fact is that taking into account their relative inferiority in numbers during that period, Dissent owes to the State a much larger amount *per capita* than the Church, whose actual endowments are far older and come from private sources.

LACK of definiteness in the provisions of testators has frustrated the carrying out of many a last will and testament. It is reported that nearly ten thousand dollars was bequeathed to 'St. Gabriel's Episcopal Church," by the late John H. Krause, of Philadelphia. There is no church of that name in the diocese, while there are three of that name, it is said, in other dioceses within the State. The whole amount will be lost to the Church.

AT a recent meeting in support of the S. P. C. K. a report was read in which it was stated that within the last three years the Society has given nearly $30,000 toward the endowment of bishoprics. In the same period more than $125,000 has been given for Church and school buildings. Among other appropriations was one of $2,500 towards a proposed college and chapel outside the walls of Jerusalem. But the Society is best known for its publications. During the past year 8,000,000 volumes (besides 500,000 Bibles and Prayer Books) and 4,000,000 tracts and brochures have been issued. The meeting was held on the Queen's birthday, and allusion being made to that fact, and to the fact that she had been for fifty-eight years a patron of the Society, the audience arose and sang the National Anthem. Bishop Selwyn spoke of the value of the translations made under the auspices of the Society and the care taken to make them as perfect as possible. As a sample of something very different he mentioned a translation of the Prayer Book into one of the South Sea dialects in which the words, "Where the wild asses quench their thirst," were rendered, "Where the pigs that eat men drink against their hiccoughs."

IT seems that the Anglican chaplains on the Continent are in the habit of holding an annual conference. This year the meeting was appointed for June 19th and 20th, at Boulogne, in the council chamber of the Hotel de Ville or City Hall. Permission to use this hall has, however, been withdrawn, chiefly, it is said, on account of one of the subjects proposed for discussion, namely, "The best means of meeting the present aggressiveness of Roman Catholicism." Such a subject certainly strikes one as a little odd in a Roman Catholic country. Many protests were sent in both from Roman Catholics and English Churchmen. Several of the chaplains also objected to the subject as inexpedient. It was finally arranged to omit this irritating question and to discuss instead "The validity of Anglican Orders."

AT the meeting of the Board of Managers of the American Bible Society, just held, it was reported that the issues of Bibles at the Bible House for the month of May were 81,868 volumes, and since April 1st, 184,630 volumes.

Canada

The new All Saints' church, Huntsville, diocese of Algoma, was opened on Whitsunday. The 4th triennial council of the diocese was summoned to meet at Huntsville, on June 10th. One of the subjects to receive special attention is the formation of a synod for the diocese. Bishop Sullivan returned from Mentone in May, and was to hold an ordination on Trinity Sunday. An appeal has been made for funds to enlarge St. Paul's church, Uffington, for which $200 are needed.

The Bishop of Moosonee, Dr. Newnham, who has been spending the winter in Montreal, has left for Winnipeg, *en route* for the more remote parts of his distant diocese. From Winnipeg the Bishop will make a canoe journey of 900 miles, and will be accompanied on this long journey by Mr. Buckland, lay reader at St. Thomas' church, Montreal, who goes to Moosonee as a missionary and will be stationed at Churchhill, Hudson's Bay. Bishop Newnham has raised between $4,000 and $5,000 for his diocese during his stay in Montreal, from which place he has visited the eastern dioceses.

The Bishop of Fredericton held a Confirmation in St. Luke's church, St. John, on the 28th. The anniversary service for the St. Andrew's Brotherhood and the Y. M. C. A. was held on the 5th, in Trinity church, in the same city. It has been decided to re-build St. Jude's church, destroyed by fire some time ago; $4,000 or $5,000 will be required, of which only $2,000 is on hand. A beautiful little church was opened in May at Toggin's Mines, under the title of "The church of the Holy Name." The new church is intended to be the parish church for a large district. It could not be consecrated as there is still a small debt remaining on it. The opening service, at which the Sacrament of Holy Baptism was administered and Holy Communion celebrated, was very well attended. The seats in the new church are all free. A special children's service was held in Trinity church, St. John, on the 23rd ult. Mr. McKim, late of Toronto, was inducted into the rectorship of St. Luke's church, St. John, by Bishop Kingdon on May 21st. The Rev. Mr. Dickinson, from the diocese of Pennsylvania, has accepted the charge of St. Paul's church, Hampton.

The Bishop of Nova Scotia held a Confirmation in the pretty church of St. John's, Truro, May 22nd, and on Ascension Day consecrated the little church at Kempton, as the church of the Ascension. The debt on St. James' church, Mahone Bay, has been entirely paid off in the year, and a handsome oak eagle lectern placed in memory of the late rector. The annual "fishers' service" was conducted in Tangier, in Holy Trinity church, before the departure of the fishermen, and the next evening at St. James', Spry Bay. A united meeting of the Church of England Sunday schools was held in St. Paul's church school room, Halifax, lately. Bishop Courtney delivered a most interesting address. The Halifax Clericus Club held the regular meeting at Bishopstowe, on the 20th. The Bishop read an able paper on "The Jewish priesthood and the Christian ministry."

The Bishop of Caledonia, who returned from England recently, states that the appointment for the bishopric of New Westminster has been decided on by the Archbishop of Canterbury, but is not to be made public immediately. The hospital established at Lytton, diocese of New Westminster, for Indians, is winning their confidence, and the hospital is now full. It was opened in 1893, being largely indebted to the Canadian Woman's Auxiliary for aid. The Chinese mission in the diocese also receives help from the same source.

The Bishop of Montreal held an ordination in St. Stephen's church, Montreal, on Trinity Sunday, instead of as usual, in Trinity church. Seven were admitted to priests' orders and eight to be deacons. A meeting of the city clergy was held in the synod office, Montreal, to consider the proposed Church mission to be held in the city next autumn. A resolution was signed by the Bishop and clergy that the Rev. W. Hay Aitken, who is well known as one of the ablest mission preachers in England, should be requested to conduct a mission in Montreal from Oct. 26th to Nov. 11th next. It was decided that two missions should be held in the given time, the first at the cathedral, and the second at St. Jude's church, consisting of eight days each.

The Bishop held a Confirmation in St. Martin's church, Montreal, on the evening of Ascension Day, and on May 17th, at *L'Eglise du Redempteur*; he also confirmed a large class at St. George's church, in the same week. A desirable property has been purchased in Montreal, in the name of the diocesan Theological College, costing $25,000, upon which site it is understood, new college buildings will shortly be erected. The enlargement of St. James the Apostle's

church has been commenced, and the improvements on the church of the Advent will be begun in July. The Bishop's visitations in the eastern townships continues through June. A large class was confirmed at St. Peter's, North Shefford, and another at St. Luke's, Waterloo. St. Andrew's Home Montreal, was opened in May, for the reception of emigrants from the old country. The Bishop has sent a circular to the heads of the different emigration societies in Britain, informing them of the establishment within his diocese of this distinctively Church of England institution. The immigration chaplain, the Rev. F. F. Renaud, will answer any particulars in connection with the reception of emigrants, and it is hoped that as most of those who come out to Canada are members of the Church of England, this Home may be the means of preventing them from drifting away to other denominations.

New York City

St. Mary's church, in this city, is to have a new assistant minister in the person of the Rev. H. M. Brown, who has just accepted the appointment.

At the church of the Incarnation, a fine memorial window has just been unveiled. It is a gift from Miss E. G. Watson, in memory of her parents, Mr. and Mrs. William Watson.

The girls' school of the church of St. Mary the Virgin held its closing exercises last week. Bishop Potter presided, and a number of clergymen were present. The Bishop delivered an address, and presented diplomas to the graduating class of 16.

The will of Mr. Percy R. Pyne, who died Feb. 14th, at Rome, Italy, leaves a bequest of $20,000 to St. Luke's Hospital, in this city, and a like amount to the American Museum of Natural History.

At the church of the Intercession has just been held a conference of the local assembly of the Daughters of the King. Many parish branches were represented. The rector, the Rev. Henry Dixon Jones, celebrated the Eucharist, and made an address. The order celebrates its 3rd anniversary next autumn, in St. Agnes' chapel of Trinity parish.

At the church of St. John the Evangelist, the rector, the Rev. Dr. B. F. De Costa, recently gave a pleasant evening to the deaf-mute members of St. Ann's, now worshiping temporarily at St. John's. He described his late travels in Egypt and the Holy Land, his words being interpreted into the sign language. The lecture was finely illustrated with views of Palestine.

The 208 pupils of Trinity parish school and their parents and friends gathered at the school hall in Trinity place, on the evening of Tuesday, June 18th, for the annual commencement exercises. A long programme was given. The Rev. Dr. J. N. Steele, assistant minister of Trinity church, addressed the pupils on the value of education, and the exercises were terminated with the distribution of diplomas and prizes.

In consequence of the sale of lots of the present site of St. Luke's Hospital, and the agreement of the trustees of the hospital to deliver this land to the purchasers during the coming summer free of incumbrance in the shape of the buildings, it will be necessary to at once demolish the old west wing of the edifice. This will temporarily reduce the work of the institution. But the new buildings on Cathedral Heights are being pushed forward, and it is expected that they can be used in the fall. The process of removal has thus actually begun.

The board of managers of the Home for Incurables has just held its annual meeting, and at the same time celebrated its 29th anniversary. After the close of the business session exercises began in the chapel. Music was furnished by an orchestra of ten pieces from the Metropolitan Opera House. The Rev. Dr. T. R. Harris opened with prayers. The secretary, Mr. Henry M. McLaren, read the annual report of the managers. Addresses followed by the Rev. Drs. Geo. H. McGrew, Edward A. Bradley, and Thomas Gallaudet. It has been decided to build an addition to the house, to be known as the north wing, for which $70,000 has been donated by two women, whose names are withheld.

By the provisions of the will of the late Rufus Waterhouse, a wealthy manufacturer, who died suddenly last week, St. Luke's Hospital will receive a legacy amounting to not less than $200,000, which will be the largest gift to the institution in its history. The legacy will be devoted to the purpose of establishing and maintaining a ward for consumptive sewing women, and will be called the Mary S. Waterhouse memorial, in honor of the wife of the testator, who died of consumption four years ago. The institution will be further benefited in future by the receipt of a large sum, as a residuary legatee, the exact amount not being known.

The Loan Association of St. Bartholomew's parish was incorporated Monday, June 17th. The objects are stated in the charter to be, to aid such persons as may be deemed in need of pecuniary assistance by loans of money at interest upon pledges or mortgages of personal property. The capital is $50,000, and the directors are the Rev. Dr. David H. Greer, Messrs. Hoffman Miller, Lawrence Greer, Edmund L. Baylies, Geo. L. Brewster, Wm. G. Davies, Warren E. Dennis, H. H. Hollister, E. W. Humphreys, Walter Jennings, H. H. Landon, and James Stillman. There are 10,000 shares of the stock, rated at $5 each, and the rector himself has subscribed for more than half of them—providing the bulk of the funds for use in this philanthropic work. The work itself is already familiar to the readers of The Living Church, who have been kept closely informed of the movement from its earliest stages.

President Seth Low, LL. D., and Mrs. Low sailed for Europe Wednesday, June 19th, on the American line steamer "Paris." Just before departure he held a meeting at his house at which were perfected arrangements for securing for this city a botanic garden. Some time since the legislature made provision for authorizing such an addition to the city's scientific equipment on condition that $250,000 should be privately subscribed. This subscription was completed at the meeting referred to. Of the necessary sum $25,000 was subscribed by Columbia College, and a large part of the remainder came from Churchmen, including $25,000 each from Messrs. J. Pierpont Morgan and Cornelius Vanderbilt.

A number of clergymen and ministers of several religious bodies met at Grace House a few days ago and organized themselves into the League of Catholic Unity. Prof. Chas. W. Shields, D. D., LL. D., of Princeton, who has shown such keen recognition of the principles of the historic Church, was elected president. The Rev. Dr. Wm. Chauncey Langdon was made secretary, and temporarily treasurer. Dr. Langdon is the father of the movement, which is the outcome of a series of deliberations of pastors on the subject of Christian unity. These men having reached an agreement on the many vexed questions which have hitherto stood in the way of the accomplishment of the desired end, determined to lay the matter before the people for serious consideration and co operation. It has been decided to issue a circular letter to the clerical and lay bodies of the country, a copy of which will be found in another column.

Philadelphia

Miss Kate Adams, stenographer to Governor Morrill of Kansas, has resigned, in order that she may prepare herself for the office of a deaconess at the Church Training and Deaconess' House in this city.

A certified copy of the will of Mrs. Elizabeth H. Jacques of Bethlehem, Pa., who died in Rockingham Co., N. H., was admitted to record in this city on the 18th inst. Among sundry bequests is one of $500 to St. Thomas' church, Dover, N. H.

Exceptions were filed on the 15th inst. by the trustees under the will of Mary Ann Fisher, deceased, to Judge Penrose's recent adjudication of the estate, because the residuary estate was awarded to her kindred, whereas it is claimed that one-fourth part should have been placed in trust as endowment fund for St. John's church, and one-eighth for the erection of a Sunday school building for the same parish.

The Rev. Dr. Sidney Corbett, rector of the church of the Transfiguration, has been since the first of June lying dangerously ill with congestion of the brain at his residence in West Philadelphia. For 11 days prior to the 17th inst. he was unconscious, but on the latter date was pronounced somewhat better; and on the 21st inst. his physician stated there was every probability that he would recover his health.

A stone tower, 20 feet square and 112 feet high, is to be erected at the south-east corner of St. Matthias' church, the Rev. Dr. R. A. Edwards, rector, at a cost of $20,000. A chime of 12 bells will be placed in the belfry. The funds for these objects were provided by the late Wm. V. Lippincott, who was baptized and confirmed under the Rev. Dr. Edwards' ministry. His bequest was $30,000.

The parish guild of All Souls' church for the deaf gave, on the evening of the 18th inst., a reception to Dr. A. L. E. Crouter, superintendent of the Pennsylvania Institution for the Deaf and Dumb, which was largely attended, nearly all the members of the deaf-mute community of the city and suburbs being present, as were also the board of directors and officers of the institution. The Rev. J. M. Koehler, rector, made an address, to which Dr. Crouter responded.

Confirmations in city churches, etc.: Burd Orphan Asylum chapel, 19; Holy Spirit (including one from the church of the Crucifixion), 9; St. Luke's, Germantown, 38; House of Prayer, Branchtown, 13; St. James the Less, 10; St. Michael's, Germantown, 12; Emmanuel, Kensington, 11; St. James', Hestonville, 14; Christ church mission, Franklinville, 15; St. Alban's mission, Olney (including one from St. Luke's), 5; St. Mark's, Frankford, 42; total from May 29th to June 16th inclusive (including Pennsylvania, 23), 211.

Mrs. Elizabeth W., widow of the late William R. Colladay, and mother of the Rev. Samuel R. Colladay whose ordination to the priesthood was noted in these columns last week, left her residence in West Philadelphia on the 14th inst., for a ride on one of the electric lines, hoping that the cool evening air would be beneficial to her, as she was not very well. As she did not return home, search was made in the various hospitals, as it was feared some accident had befallen her, but late on Sunday night her lifeless body was found floating in the Delaware river by a yachtsman who at once notified her son. The Burial Office was said at St. Mary's church, on the 18th inst., and the interment was private. Mrs. Colladay was very active in charitable works, and for many years had been a member of St. Mary's.

On the first Sunday after Trinity, A. D. 1700, Gloria Dei church was dedicated to the worship of Almighty God. The 195th anniversary of that event was fittingly commemorated on Sunday, 16th inst., in the quaint structure near the banks of the Delaware River. At the morning service, a sermon was preached by the rector, the Rev. Snyder B. Simes, from the text, II. Samuel vii: 29; his subject being, "The Swedish colony on the Delaware and the Protestant Episcopal Church." He said that the first settlement by the Swedes on the western shore of the Delaware was in 1636, and they erected churches at various points. For 129 years these scattered mission congregations were without a charter of any kind, but on Sept. 25, 1765, a corporation was created under the name of "The rector, church wardens, and vestrymen of the united Swedish Lutheran churches of Wicaco, Kingsessing, and Upper Merion." In 1787, the charter was amended so as to provide that the rector and other ministers shall be in the ministry of the Lutheran or Episcopal Churches. Article I cites the fact that Gloria Dei is a member of the Protestant Episcopal Church in the State of Pennsylvania and in the U. S. A. The Rev. Dr. J. Lewis Parks was the preacher at Evensong. The trustees of the endowment fund reported that during the year the sum of $1,455 67 had been added, making the total amount $16,061.24. It is confidently expected that when the bi centennial of the church is celebrated, the full sum of $25,000 will be secured.

The announcement of the death, in his 75th year, of Henry Howard Houston, was a shock to the entire community, for on the 20th inst he was in his office attending to business, and was apparently in the best of health; after retiring at 11 P. M., he became restless and could not sleep; and shortly after midnight succumbed to heart failure, suffering no pain. No man was better known in the business circles of the city, and he occupied a prominent position in social life. But it was as a Churchman that he will be best remembered. He built, in 1888, the beautiful church of St. Martin-in-the-Fields, which he also endowed. He was very active in Church work, having been rector's warden of St. Peter's church, Germantown, continuously from the founding of the parish over 20 years ago, and one of its lay deputies to the diocesan convention. He was also one of the board of council of the City Mission. Mr. Houston's gift of $100,000 to build the Howard Houston Hall, is now rapidly nearing completion upon the campus of the University of Pennsylvania. It is estimated that during his life-time he gave to the university and its various dependencies more than $100,000, exclusive of the memorial building above mentioned. Mr. Houston was also a trustee of the Washington and Lee University, Lexington, Va., where he was held in high esteem. He was a most unostentatious giver, but has disposed of fortunes in charitable work. He was particularly kind and benevolent to many of the friends of his youth who were less fortunate than he, and who were in poor circumstances. He aided poor families in many parts of the State, but was careful not to let his right hand know what his left hand did.

The will of Maria J. Hooker who died while sojourning in the city of Mexico, was admitted to probate on the 20th inst. She bequeathed her estate to the Board of Missions for the support of scholarships in the girls' schools and orphanage in the city of Mexico. She provided that the interest of $1,000 shall be spent annually for the expenses of the beneficiaries of the following memorial scholarships: No. 1, in memory of Mrs. Ann H., widow of E. Spencer Miller, of Philadelphia; No. 2, Mary, widow of William Dickson, of Lancaster, Pa; No. 3, Mary R., widow of John G. Offner, Lancaster; No. 4, Mary A., widow of S. S. Haldeman, of Chiqueslunga Furnace; No. 5, Emily N., widow of Henry Griffith, Phila.; No. 6, Mary J. Hooker, widow of Hon. Francis N. Mann, Troy, N. Y.; No. 7, Miss Charlotte A. Hamilton, of New York; No. 8, Miss Anita Grut, city of Mexico; No. 10, Benjamin B. Comegys, Jr., Phila; No. 11, Rt. Rev. Alonzo Potter and Rt. Rev. Samuel Bowman; No. 12, Rt. Rev. Alfred Lee and Rt. Rev. William B. Stevens. These scholarships are to be named: "A Mother in Israel," "A Faithful Stewardess," "The 5th Commandment," "Ever Faithful," "Easter Joy," "Pure in Heart," "Fervent in Spirit," "She hath done what she could," "In glory everlasting," "Faithful Shepherds," "Lovely in their Lives." In a codicil the testatrix provided that eight of the scholarships were to be under the authority of the Rev. Henry Forrester and his successors, as superintendents of the Mexican Mission and the Cuerpo Ecclesiastico of the Mexican Church. She also desired to found a Herman Hooker scholarship, with the motto, "Rich in Faith." She likewise made provision for the payment of a certain indebtedness due to her to the Nashotah House and Mrs. Butler.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

CITY.—The farewell dinner at the Tremont House to the Rev. William J. Petrie, retiring rector of the church of our Saviour, by the clergy of Chicago, was largely attended. The dean, the Rev. Dr. Clinton Locke, presided, and the Rev. Dr. H. G. Perry officiated as toast-master for the interesting occasion. The sentiments and those responding were as follows: "Ancient and modern hermits," by the Rev. Joseph Rushton; "The rector and parish of our Saviour," the Rev. Samuel C. Edsall; "Clergy of twenty years ago," the Rev. Henry C. Kinney; "The lion and the lamb lying down together," the Rev. Luther Pardee. The resolution of the clergy, with remarks by the Rev. Theodore N. Morrison, Jr., most appropriately supplemented by Bishop McLaren's address, was responded to by the Rev. Mr. Petrie in a feeling manner. After an incumbency of many years the Rev. Mr. Petrie resigns his pastoral charge for rest and recuperation in California, his future residence.

The 8th annual union service of the Chicago diocesan branch of the Girls' Friendly Society was held in the cathedral, Sunday, June 16th, at 4 P. M. The members entered the church in procession, each one wearing the chosen flower of their branch, and as almost all of the branches were well represented, the procession was long and varied, and when all were seated formed a large congregation of women and young girls. The service was rendered heartily throughout, testifying to the pleasure of every member in this annual "assembling themselves together," and "at one hour in the same language offering the same prayer to heaven." The Rev. Ernest M. Stires, of Grace church, delivered a most appropriate and helpful sermon from the text, "Whatsoever He saith unto you, do it." The offering was devoted to the establishment of a permanent Summer Home—the object for which this society is now working—and amounted to $14.82, only one of the foundation stones, but when it is remembered that these girls have just raised $4,000, one has faith to believe that in due time this second enterprise will also be accomplished.

MANHATTAN.—The members of St. Paul's church held a fancy fair in the Grange Hall, on June 11th, 12th, and 13th, for the purpose of starting a fund for building a new church in this village, the old one which was begun by the Rev. Dr. Locke when rector of Joliet, being over a mile from the village, and inadequate to meet the needs of the people. The fair was in every way a success, and speaks eloquently for the energy, zeal, and unanimity existing in this parish. The sum of $400 was realized, of which $100 were used for expenses, leaving a balance of $300 as the net proceeds of the fair. The choir of Christ church, Joliet, aided by kindly giving their services and entertaining the people on Thursday evening. In addition to all this the congregation have raised $100, and paid for the lot which they secured some three months ago as a site for the church. The Rev. Mr. Edgelow and his people may well take courage for the future.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

HAMMONDSPORT.—On Saturday, June 8th, the Bishop laid the cornerstone of the new edifice for St. James' church, to replace the one destroyed by lightning last year, and addressed the hundreds of people who filled the street. The following from the address is of more than local interest: "The great principle was laid down by the father of this nation, by the immortal Washington, that without religion it is impossible that a republic should be established firmly, or should endure; and that there is no religion other than the religion of Jesus Christ, which gives to its people the fullest freedom and the highest civilization. Our Church is very little understood; many prejudices exist. Our children are one in the common schools; we are linked together in society, and wherever men confess the name of Jesus, there every individual is near to us." The cornerstone bears the following inscription: "I H. S. St. James' church. A. D. 1833-1876-1895." The stone was donated by the contractors, and the copper box containing the deposits, by the architect, Mr. Archer, of Buffalo. The stone was placed in position by the workmen, and cemented by the senior warden, Mr. J. W. Davis. Then, the church being named by the rector, the Bishop, taking the trowel, struck the stone thrice, saying: "In the Name of the Holy and Undivided Trinity, the Father, the Son, and the Holy Ghost, amen; I lay this corner-stone of a fabric to be here builded and named St. James' church, to be devoted to the glory of God for the edification of His people." At the conclusion of these ceremonies, the congregation repaired to the school house, where the Bishop confirm persons.

BUFFALO.—Whitsunday was observed by the Sunday schools of the city in a mass meeting held in Music Hall. Over 2,200 children were present, with their teachers and rectors. The singing of the children, which was noticeable from its heartiness, was led by a piano and cornets. After Evening Prayer, addresses were made by Bishop Coxe and Archdeacon Kirkby, of Rye, N. Y.

Representatives from the parishes and missions in Erie, Niagara, Wyoming, Allegany, Cattaraugus, and Chautauqua counties, met in Trinity chapel June 13th to organize the Archdeaconry of Buffalo. The Bishop, being guided in his choice from the order in which the names were presented, appointed the Rev. F. Lobdell, D.D., rector of Trinity church, as archdeacon, and in felicitous terms announced that the reverend Doctor would in future be known as the Ven. Archdeacon of Buffalo. The Rev. C. A. Bragdon was elected secretary of the Missionary Board of the archdeaconry. It is understood that the archdeaconry of Rochester has also been organized, and that the Bishop, pursuant to the election, has appointed the Rev. Louis Washburn, archdeacon.

At St. Paul's church, on Trinity Sunday afternoon, the Rev. Thomas B. Berry, chaplain, preached to the members of the 74th regiment N. G. N. Y., on the qualifications necessary to successful leadership.

Vermont

Arthur C. A. Hall, D.D., Bishop

The annual convention met in Christ church, Montpelier, (the Rev. E. W. Lewis, rector), on June 19th and 20th. It was largely attended by clerical and lay delegates, and others.

On Wednesday the Holy Communion was celebrated at 7 and at 10:30 A. M. and on Thursday at 7 A. M. Morning and Evening Prayer were also said daily. Thos. H. Canfield was re-elected secretary, and E. L. Temple, treasurer, of the convention.

In place of a convention sermon the Bishop gave his annual address. Since the last convention he had visited every parish and mission, and some more than once, besides other places. He had celebrated the Holy Communion 169 times within the diocese, including 47 in his own chapel, and 34 times outside the diocese. He had baptized 18 persons, confirmed 270, besides 11 in Massachusetts. He had preached 227 times, besides 14 addresses and 12 catechisings. Outside of the diocese he had delivered 87 sermons and addresses. He had ordained one priest and consecrated one church. He has 26 lay readers now under license; eight clergy have been received and four transferred. The clergy now number, besides the Bishop, 35 priests and one deacon. There are eight candidates for Holy Orders. Two clergy have died, the Rev. Messrs. Stickney and McDonald (the latter being some 94 years old). He had held five prolonged visitations; *viz.*, at Montpelier, White River Junction, Middlebury, St. Johnsbury, and Brattleboro. (At the latter place the Bishop gave a week's course of sermons in the Town Hall at the request of the several ministers and chief citizens of the place.) The Bishop's house and contents have been safely secured for the diocese, one family in Burlington having largely contributed toward its reconstruction. Two students and his chaplain now reside with him in it. The libraries of Bishop Hopkins and Bishop Bissell have been placed therein. The Bishop recommends the Three Hours' Devotion on Good Friday, when it can be used in addition to the regular services. Sixteen churches have weekly Communion, which should be the rule for all, and Early Celebrations are desirable. Public catechising should be restored and may often take the place of the afternoon sermon. Teachers' meetings for Sunday schools are needed as much as those for choir practice. Absence from the Holy Communion for two years, without just cause, should be reported to the Bishop, and the communicant's name should be dropped. A very large percentage of communicants reported do not actually commune, being nearly one-sixth of the whole number.

The Standing Committee of the diocese was elected as follows: The Rev. Drs. Bliss and Flanders, the Rev. F. W. Smith, and Messrs. Booth, Wells, and Bottum.

A number of amendments to Canons were proposed by several members and referred to the committee on Canons, who reported favorably as to most of them. They pertained chiefly to a change in the conventional year, so that it shall end on May 1st, instead of Easter Monday, as heretofore, and also to a change in the lay representation of missions, so as to give them, with other things, a vote as well as a voice in convention. The change to May 1st was adopted, but the other matters were referred to the next annual convention. Reports from the several committees of the convention and from boards of trustees were read and adopted.

After several ballots the following were chosen as Deputies to the next General Convention: The Rev. Drs. Bliss and Flanders, the Rev. Messrs. Goddard and Collins; Messrs Thos. H. Canfield, E. L. Temple, Geo. F. Edmunds, and M. W. Bailey.

Thanks were given to the family of Wells, of Burlington, for their gifts to the Bishop's house. The Bishop reported on the encouraging state of the schools at Rock Point, and that he had received $700 in scholarships for the girls.

On Wednesday evening the convention met as a missionary meeting. After the usual reports, short addresses were made, mostly by the clergy present. A resolution was adopted to the effect that the same amount be raised for diocesan missions as last year, with an increase corresponding to the needs of the new fields now opening. An increase of at least 25 per cent. on former assessments would be required. The whole amount of resources for diocesan missions available last year was over $5,200, with a small balance now in the treasury. The old missionary committee was re-elected; *viz.:* The Rev. Messrs. Niles, Weeks, Atwell; Messrs. Temple, Parker, Shanley. After this meeting a reception was held at the residence of Mr. Edward Dewey.

On Thursday forenoon the important subject of the investment of Trust Funds, which had been introduced by Mr. H. H. Ward, of Burlington, was considered. It was recommended that the trustees of all such funds adhere strictly to the rules concerning the investment of the same, as prescribed by the State to all trust companies and savings banks. Also that no such funds shall be loaned to any trustee or officer of the same, and that reports be annually made by such trustees, concerning the amount and condition of said investments to the convention for insertion in its journal.

A committee of five was appointed to report to the next convention on the proper representation of missions in the convention.

Thanks were given to the venerable society in England for the propagation of the Gospel, for their appointment of new trustees in Vermont, of their lands, and for all other favors so graciously given.

The Bishop's salary and other conventional dues have been paid in full.

On invitation of the rector of St. Stephen's church, Middlebury, the convention voted to meet next year in that church.

The Bishop's prayers and blessing closed the convention, after which its members repaired to Barre, some six miles distant, to help the Bishop lay the corner-stone of its new church.

This convention was a very important and harmonious one, and showed a great advance in Church interest and attainment.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

On the 11th and 12th inst., the 51st regular meeting of the archdeaconry of Albany was held in the church of St. John-in-the-Wilderness, Copake Iron Works. The 15 clergy present were entertained by the Rev. D. Parker Morgan, D.D., at the Mary Amelia and Helen Francis homes, situated at Copake. A missionary service was held on the evening of Tuesday. Addresses were made by the Rev. Dr. Morgan, the Rev. Dr. Shreve, and the Rev. W. Walter Smith. On Wednesday the clergy made their Communions at the early service. The sermon at Morning Prayer was by the Rev. S. M. Griswold. After the business meeting the visitors partook of a bountiful luncheon provided by the Rev. and Mrs. Morgan. At the afternoon meeting an essay was read by the archdeacon, who took for his subject, "Lessons from Methodism." The unanimous opinion was that the social side of an archdeaconry meeting had never been so pleasantly and graciously emphasized.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

On June 12th, in Calvary church, Pittsburg, was assembled the thirtieth annual convention of the diocese, the Celebration being conducted by Bishop Cortlandt Whitehead, assisted by several clergy. The Bishop, in his annual address, spoke of the convention as being a protest against a narrow parochial spirit. The unit is the diocese, and the modern independent parish is not heard of until the twelfth century. During the episcopate of Bishop Whitehead, it was stated that 19 or 20 missions have become self-supporting. Many new ones have been established. Forty-six new churches have been erected, many others have been repaired and adorned, and several of the parishes have secured rectories and parish buildings. There are 43 independent parishes in the diocese, and 75 missions, served by 18 missionaries and the general missionary. There are 73 clergymen, and the number of communicants is about 12,000. The number of persons confirmed was 979. Two deacons and three priests have been ordained, and 67 lay readers and four lay evangelists have been licensed. Four rectors have been instituted.

The Bishop said in closing that nearly all the parishes and missions were filled, and had been so during the year, and that in his opinion, the work was never in better condition, or offered more encouragement.

At the afternoon session seven of the eight deputies to General Convention were elected, as follows: The Rev. A. W. Arundel, the Rev. J. H. B. Brooks, the Rev. R. W. Grange; H. Burgwin, J. W. Brown, H. L. Foster, and J. W Reynolds. The convention was deadlocked from 4 o'clock until 7:30 in a contest for the other place between the Rev. J. H. McCandless, of Smethport, and the Rev. Laurens McLure, of Oakmont. An adjournment was taken until morning.

Other business transacted was the appropriation of $7,000 to missionary work during the next year. Trinity church, on Sixth ave., was selected for the next place of meeting. The number of communicants in the diocese was reported to be 12,492, a gain of 447.

During the conventional year just finished, Bishop Whitehead has taken part in 266 services, preached 133 sermons, delivered 167 Confirmation and other addresses, confirmed 979 candidates, and celebrated Holy Communion 74 times. He has baptized 27 infants, and taken part in three marriages and five burial services. He has catechised Sunday schools 17 times and attended 81 meetings of guilds, vestries, etc; has licensed 71 lay readers, laid three corner-stones, consecrated two churches, and opened two others with service of Benediction, instituted four rectors, ordained two deacons and three priests. There are now in the diocese 74 clergymen and about 12,000 communicants.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The 27th annual convention was held in Trinity church, Elmira, June 11th and 12th. The convention opened with Evening Prayer at 4:30 o'clock Tuesday afternoon. A business session immediately followed with Bishop Huntington presiding. The Rev. A. B. Goodrich, D. D., and the Rev. James K. Parker were re-elected secretary and assistant secretary respectively. The treasurer, George J. Gardner, presented his annual report and was selected as his own successor.

The Bishop opened the evening session with prayer, appointed the usual committees, and read the first part of his annual address.

The Standing Committee for the ensuing year was elected as follows, Mr. W. D. Dunning, elected in place of Mr. T. D. Green, deceased, being the only new member: The Rev. Drs. John Brainard, Theodore Babcock, A. B. Goodrich, and H. R. Lockwood; Messrs. A. H. Sawyer, J. R. Van Wagenen, George Jack, and Wm. D. Dunning.

On motion of the Rev. Dr. McKnight the convention placed on record its protest against the Act proposed in the State Legislature to legalize the selling of intoxicants on Sunday.

At 9 o'clock Wednesday morning the Bishop, clergy, and choir entered the church from the chapel in procession. Morning Prayer was said, the Bishop read the remainder of his address, and celebrated the Holy Communion.

It was decided to assess the parishes for $10,900 for missionary work in the diocese, $800 were voted for the Bishop's assistance, and $250 for the expenses of the Bishop and deputies to the General Convention.

The usual reports were made by the various committees and trustees.

The following were elected deputies to General Convention: The Rev. Drs. John Brainard, Chas. T. Olmsted, and John H. Edgar; the Rev. Robert G. Quennell; Messrs. H. O. Moss, Geo. C. McWhorter, Wm. M. White, and Robert J. Hubbard.

A vote of thanks was given to the Elmira parishes for their hospitality. The convention adjourned with prayers and benediction by the Bishop.

A meeting of the Third Convocation was held May 14th and 15th in Emmanuel church, Norwich, the Rev. Henry D. Stebbins, rector. Evening Prayer was said Tuesday evening and the Rev. John T. Rose read a paper. The Holy Communion was celebrated Wednesday morning at 7:30 o'clock. At 10 o'clock Morning Prayer and Litany were said, and the Rev. George G. Perrine preached. In the afternoon a business meeting was held. Discussion was engaged in on the question, "What recognition of the Woman's Auxiliary, Brotherhood of St. Andrew, or other volunteer organizations of the Church, should be made at our convocation meetings?" On resolution the Binghamton Local Assembly of the Brotherhood of St. Andrew was invited to hold its quarterly meeting in connection with the next convocation, which was appointed to be held in Guilford, when the preacher should be the Rev. R. G. Quennell, and the alternate, the Rev. J. A. Robinson. A missionary service was held in the evening with addresses by the Rev. Messrs. G. H. Kirkland, A. H. Rogers, and J. H. LaRoche.

The State convention of the Brotherhood of St. Andrew, recently held in Syracuse, was a success, financially, the sum of $50 remaining after all bills were paid. This sum was given by the Brotherhood to the Bishop for the mission work of the diocese.

A beautiful credence of oak and brass has been placed in St. Mark's church, Syracuse, the Rev. W. DeL. Wilson, rector, in memory of George Selby Blye.

St. John's parish, Oneida, the Rev. John Arthur, rector, is to have a new church. It is to be of stone and will cost about $15,000.

The semi-annual meeting of the Girls' Friendly Society in the diocese was held in St. Paul's cathedral, Syracuse, May 28th. At 9:30 A. M. a meeting of the Council was held, 15 delegates being present. The secretary and the treasurer gave their reports. The plan for a central office of the Society in New York city was approved. At 11 o'clock the Bishop celebrated the Holy Communion and preached on the texts Isaiah xl: 9; Romans xii: 21; St. John xvii: 19. At the collation, served in an adjoining house, the Rev. Wm. H. Van Allen presented the Bishop with a palm as a token of the affection and esteem of the members of the Society, and in recognition of the fact that the day was the Bishop's 76th birthday. The Bishop made an appropriate response. At 2:30 P. M. a conference of associates was held, delegates from 11 branches being present. Sister Mary, of Grace church, Utica, read a paper on "Visiting." Miss Watson, of Grace church, Utica, read a paper entitled, "How long should we retain careless members?" Miss Lathrop, of Christ church, Oswego, presented a paper on "Married branch helpers." Discussion followed. The various branch secretaries then presented reports, and the meeting adjourned.

A convocation of the 5th District was held in St. Matthew's church, Moravia, the Rev. James B. Murray, D. D., rector, May 21st and 22nd. At the Tuesday evening service a sermon was preached by the Rev. W. B. Clarke. A business session was held at 9 o'clock Wednesday morning, after which the Rev. Wm. H. Casey read a paper on "The Brotherhood and the classes." At 10:30 the Holy Communion was celebrated and a sermon preached by the dean, the Rev. R. M. Duff. At 1:30 a conference was held, reports being made by the missionaries present. Willard was chosen as the next place of meeting.

The Keble school, Syracuse, has just completed its 24th year. The commencement exercises took place on Friday, June 14th. In addition to the well written and well read essays, the programme included musical selections, which gave evidence of admirable training. The Rev. Dr. Brainard, of Auburn, delivered an address replete with wit and wisdom. Bishop Huntington conferred the diplomas, with words of fatherly admonition. An interesting feature of the day was an enthusiastic meeting of the Alumnæ Association, to make arrangements for the fifth re-union, which will occur in June, 1896, and the celebration, at the same time, of the completion of the 25th year of the school. As on other similar occasions, it is expected that the re-union will bring together former pupils from all parts of the country.

WATERTOWN.—Bishop Huntington visited Grace parish, the Rev. Dean Bown, rector, on the morning of June 7th. He confirmed 19. An ordination followed, which will be found recorded in the usual column. The musical portion of the service was rendered by the vested choir, under the direction of Mr. Charles H. Remington.

Maryland

William Paret, D.D., LL.D., Bishop

WASHINGTON, D. C.—St. Agnes' chapter of the Daughters of the King held its anniversary on June 11th, at Christ church. The church was beautifully decorated. The rector, the Rev. G. F. Williams, preached a sermon that was eloquent with encouragement of the benevolent works of the Daughters of the King. At the conclusion there was a reception of new members, each of whom received the cross of the order. Little barrels were distributed to the members to be kept during the year and filled with offerings. These unique banks will be opened on the eve of St. Barnabas' feast, next year, and the contents, together with the collection at the service, will go toward the fund for the building of a Church Home for women, which will be under the supervision of Christ church.

BROOKLAND.—The pretty church of Our Saviour was opened for divine worship, with impressive services, on Sunday morning, June 9th, the rector, the Rev. J. T. Crowe, officiating. The Rev. James A. Buck, of Rock Creek church, of which the church of Our Saviour is a mission, preached. The new edifice is 65x28 feet, inclusive of the porch. It is constructed of brick and wood, of the Gothic style of architecture. The interior is finished in natural wood, the chancel windows are in opalescent glass of pretty design. These were donated by Mrs. Green Clay Goodloe, who, with her husband, Major Goodloe, of the Marine Corps, deeded the lot on which the edifice is built. St. Andrew's church gave the altar. There is yet about $1,000 remaining to be paid. The church, with furnishings, cost about $4,000.

Ohio

Wm. Andrew Leonard, D.D., Bishop

At a meeting of the officers and teachers of the parish Sunday schools of Grace church, Sandusky, preliminary steps were taken towards the formation of a Sunday school association. The objects hoped to be attained by the association are threefold—the improvement of the schools, to aid the teachers in preparation for their work, and to increase in the minds and hearts of the people an interest in Sunday school work.

On May 28th a very successful quarterly meeting of the Cleveland chapters of the Brotherhood of St. Andrew was held at St. Mark's church. The occasion was made of particular interest to members of the parish by the visit of the choir of the church of the Good Shepherd, who came to the number of about 65, and presented a truly splendid appearance. They were accompanied by their leader and faithful rector, the Rev. Wemyss Smith. The Rev. E. J. Craft made a stirring address to the Brotherhood. After the recessional the visiting members repaired to the parish house, where refreshments were served by the ladies of St. Mark's choir. Then followed the business session, presided over by Mr. Howard Hayden, in the absence of the president, Mr. W. G. Mather. Several subjects of interest were touched upon, among them the noon-day Lenten services, the State convention, and the parochial missions to be held next year.

The Bishop of the diocese laid the corner-stone of the church of Our Saviour, West Hill, Akron, Thursday, June 13th. With the Bishop were present many of the clergy. The rector of the parish is the Rev. Alfred L. Moore, under whose energetic ministrations the church enterprise in this growing part of the busy town has come forward rapidly. The Bishop, in his address, heartily congratulated the rector and his people. On the conclusion of the service, the clergy and the vested choir (of St. Paul's church) were served a bountiful luncheon by the ladies of the parish. The occasion was one of special significance as marking a new departure in Akron, which, though it has come to be one of the great towns of Ohio, has hitherto had but one parish church. Under Dr. Hollister's progressive administration of St. Paul's parish, the indications are that the time is not distant when there will be a third.

New York

Henry C. Potter, D.D., LL.D., Bishop

SING SING.—Trinity church is about to have a peal of four bells, the gift of Mrs. Benjamin Moore.

YONKERS.—The archdeaconry of Westchester held its June meeeting last Tuesday in St. John's church. After the usual devotional exercises, routine business was taken up. A leading feature of the occasion was the presentation of the quarterly report of the Ven. Archdeacon Van Kleeck.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

The council adjourned on Saturday P. M., June 8th, but the closing services might be said to have taken place at St. Paul's church, Petersburg, on Sunday night, the 9th. The church was literally packed. There were present with the Bishop in the chancel, the Rev. Drs. Logan, Barten, Hains, and the Rev. Messrs. A. S. Lloyd, and W. A. Barr. A most able sermon was preached by Bishop Randolph, and the Hallelujah Chorus from the oratorio of the "Messiah" was grandly rendered. It was felt by all to be a fitting conclusion to a most harmonious council.

In the afternoon of Sunday, June 9th, a public meeting for men was held at Grace church, Petersburg, under the auspices of St. Andrew's Brotherhood. Addresses were made by Bishop Randolph, the Rev. Jno. N. McCormick, and the Rev. A. S. Lloyd.

Massachusetts

William Lawrence, S.T.D., Bishop

CAMBRIDGE.—The Theological School had its commencement day on June 18th. Morning Prayer was said at 9 A. M., and the service of the Holy Communion at 10:30 A. M. Bishop Lawrence made an address, in which he congratulated the young men upon the completion of their course of study, and referred to the present class as the last one which he taught when connected with the school. He hoped they would keep in touch with the deepest thought of the age, and apply themselves faithfully to the work they had chosen as their life service. The sermon, full of practical suggestions, was preached by Bishop Whitehead from I. Cor. ix: 27. In another column will be found the names of those ordained. There were twelve graduates, but three were ordained in their own dioceses: G. W. Laidlaw, J. D. W. Perry, and Elliott White. The day before the ordination, the candidates spent a quiet day at the church of the Redeemer, Lexington, where the Holy Communion was celebrated, and an address was made by Dean Hodges.

The Rev. Edward Abbott, D. D., rector of St. James' church, has become editor of *The Literary World*, a position which he held many years ago.

The annual sermon before the Alumni Association of the Theological School was preached by the Rev. Percy Grant, rector of the church of the Ascension, New York, on June 10th.

The 48th anniversary of the Rev. Dr. D. G. Haskins' ordination was fittingly observed by the parishioners of St. Bartholomew's church, on June 20th. Dr. Haskins is the oldest clergyman in point of continuous service in the diocese.

Bishop Lawrence preached the baccalaureate sermon to the graduating class of Harvard, taking for his text the words of Isaiah: "Hearken unto me, ye that follow after righteousness, ye that seek the Lord. Look unto the rock whence ye are hewn."

SOUTHBORO.—The address on Commencement Day at St. Mark's School, was made by the Rev. W. B. King, of Cambridge. Bishop Lawrence presented the prize medals, and the valedictory was delivered by Mr. John F. Brice, of Lima, O. Addresses were also made by Mr. Prescott H. Butler, of New York, Mr. Harry F. Bigelow, the Rev. Drs. Chambre and Lindsay.

Colorado

John Franklin Spalding, D.D., Bishop

DENVER.—The new church of the Redeemer for colored people was formally opened Friday evening, June 7th. Choral Evensong was sung by the lately ordained priest, the Rev. D. E. Johnson. Addresses were made by the Bishop, the Rev. Mr. Johnson, Rev. Messrs. Canon Douglas, Lightner, and Oakes. Several other clergy were also present, and a large congregation, composed mostly of colored people. A memorial altar set of cross and vases were presented by the Rev. Mr. Oakes, of All Saints' church. This new work for colored people has started out with a great deal of interest, and has begun on strictly Catholic lines.

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

The diocesan council opened at the cathedral on the 18th inst., with a choral celebration of the Holy Communion, the Bishop being celebrant, and the Rev. Harry Thompson preacher.

After the luncheon, served at the cathedral clergy house, the Rev. C. B. B. Wright was elected secretary, and Mr. F. E. Bissell was chosen assistant secretary. The routine business of the afternoon consisted chiefly of reports, financial and otherwise. The Board of Missions reported a small deficit of about $200, and asked that some more satisfactory plan be devised for raising missionary funds. After much discussion, a canon was passed authorizing the Board of Missions to apportion the expense of the missionary work among the several parishes and missions, and requiring each to pay its quota thus assessed.

The Rev. E. J. Evans, of Chippewa Falls, was named by the Bishop as dean of the La Crosse convocation, succeeding the Rev. Henry Kingham, removed from the diocese.

The Bishop's address was read in the evening at a public gathering in St. James' church. He deprecated the canonical requirement that an episcopal election must first be ratified by the Standing Committees of the other dioceses, stating that only in the celebrated De Koven case had the Standing Committees ever rejected a bishop elect, and that rejection he believed to have been most unwise. After eulogizing the great De Koven, the Bishop warmly commended the Pastoral issued by the bishops, expressing the opinion that in no respect was its necessity and great value better shown than in the nature of the enemies it had made. Passing to consideration of diocesan affairs, the Bishop stated that never had the diocese been in better condition. The number of the clergy now enrolled is 87, against 80 a year ago, and 60 four years ago; 21 of the 87 are deacons, chiefly men ordained in this diocese, showing that the diocese is raising up its own clergy, rather than drawing them from other portions of the country. The Bishop stated the work and progress of the diocese in detail. He explained that a shortage of $1,000 in the episcopal fund, and $200 in the missionary fund, was due, not to failure of the parishes to meet their obligations, but to the fact that the invested funds of the diocese had failed to produce their usual income, because rent had not been paid during the year by a large tenant living on the real estate and occupying a house belonging to the diocese. No loss would eventually accrue to the diocese, the Bishop believed, but in the meantime the deficit must be met.

The elections next day resulted as follows: Treasurer, Mr. C. P. Jones, re-elected; Standing Committee: The Rev. Messrs. C. S. Lester, E. P. Wright, D.D., James Slidell, A. Piper, D.D., Messrs. L. H. Morehouse, Edward Ferguson, E. P. Brockway, N. M. Littlejohn—all re-elected.

Board of Missions: The Rev. Messrs. E. P. Wright, D.D., L. P. Holmes, March Chase, W. McVettie; Messrs. C. P. Jones, F. C. Morehouse, J. B. Winslow, Wm. Ruger, C. Spensley, O. Hallway, E. C. Kennedy, W. F. Starr. The archdeacon and deans of convocation are members *ex officio*.

Deputies to General Convention: The Rev. Messrs. F. S. Jewell, Ph.D., C. L. Mallory, Joseph Moran, Jr., T. S. Richey; Messrs. L. H. Morehouse, Wm. Ruger, T. M. Cary, Hon. J. B. Winslow.

The chief contest was over a proposed amendment to the canons permitting women to vote at parish meetings, which was at length defeated by a close vote by orders, the laity voting in the affirmative, and the clergy in the negative.

A new committee on the division of the diocese was appointed and charged with the work of attempting to raise an endowment of $30,000 towards a new diocese, within the next three years. The committee consists of the Rev. A. H. Barrington, of Janesville, the Rev. E. J. Evans, of Chippewa Falls, the Rev. W. B. Thorn, of Menomonie, Mr. W. H. Webb, of Superior, and Mr. W. H. Gaspard, of La Crosse.

A proposed amendment to the canons to pay the salary of the archdeacon from the endowment fund, raised by assessments upon the parishes, with penalties for non-payment, was lost, as was another proposition to reduce the salary of the archdeacon. The shortage of $1,000 in the episcopal fund was ordered to be met by an additional assessment upon the parishes, while a special offering taken up at the Tuesday evening service, amounting to $152, wiped out the greater part of the shortage of $200 in the mission fund.

Resolutions were adopted expressing the appreciation of the diocese at the marvelous amount of work accomplished by the Bishop during the past, and indeed, during every year.

The council adjourned Wednesday afternoon, after a most harmonious and pleasant session. In the evening the Bishop and Mrs. Nicholson were at home to the members and their friends at their hospitable residence.

KENOSHA.—Kemper Hall celebrated its quarto-centennial in connection with the commencement exercises this year, held during the week beginning June 9th. On that day the baccalaureate sermon was preached by the beloved chaplain, the Rev. J. J. Elmendorf, S. T. D. A play was performed on Monday night and on Tuesday there were literary exercises.

Wednesday, the 12th, was commencement day, and Armitage Hall was crowded to its utmost capacity. The Rev. Wm. Prall, D. D., rector of St. John's church, Detroit, delivered the oration, taking for his subject the class motto, "Courage and confidence." The ceremonies of conferring diplomas and awarding prizes took place in the beautiful chapel, Bishop Nicholson officiating. The laying of the class stone, which has been for so many years a feature of the annual commencements, followed. The luncheon was made the occasion for the social reunion of alumnæ and students of 25 years past, who had registered in large numbers. Bishop Nicholson presided as toastmaster, and called for post-prandial remarks from Mrs. James Slidell, of Milwaukee, who gave some interesting reminiscences of her grandfather, Bishop Kemper; Mrs. J. W. Gilman, of Racine, who traced the history and growth of the institution; Miss Larges, whose reminiscences covered the administration of Dr. Everhart as principal; Mrs. J. M. Frances, of Tokyo, Japan, who recalled the devotion and excellence of that noble educator, Dr. Lance; and Mrs. N. Rowe, who spoke of Kemper Hall in modern times.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

The 1st Sunday after Trinity will long be remembered by the parishioners of St. Paul's church, St. Paul, as "Memorial Sunday." At the high Celebration, after the processional hymn, the Rev. Dr. Wright, rector, unveiled and dedicated a series of memorials, consisting of a sanctuary lamp from Mrs. D H. Schutte, in memory of her husband; four Eucharistic lights, two from Mrs. C. L Barry, as a memorial to her deceased daughter, the other two by members of the parish; a set of Vesper lights, in memory of her departed husband from Mrs. H. Belate; a pair of standards with 16 lights each from Dr. A. Wheaton, as a loving tribute to Mrs. Wheaton; a series of marble steps made from Vermont and Tennessee marble, placed so as to lead from nave to choir, presented by Dr. A. T. Thompson, in memory of his daughter. The sermon was delivered by the Rev. J. J. Faude, of Gethsemane church, Minneapolis. He argued in favor of the decoration of the house of God. It was better to place memorials in the church itself rather than in the cemetery. In the latter they were seldom seen.

The Ven. Archdeacon Appleby received from J. J. Hill, Esq., general manager of the Great Northern Railway, $5,000 towards the endowment fund for the new diocese. Although Mr. Hill is not a member of our communion, this very liberal gift is none the less appreciated. Duluth is generally spoken of as likely to be the see city for the new diocese. The division of this portion of the diocese meets with general approval throughout the State, and will lighten Bishop Gilbert's labors very much. A second division of the diocese will of necessity have to take place if the Church continues to prosper as rapidly in the future as she has done in the past few years.

South Dakota

Wm. Hobart Hare, D.D., Bishop

On the morning of June 14th the new church of Our Saviour, Elk Point, was struck by lightning, which set fire to the spire. This was burned down to the tinned roof of the tower, doing scarce any other injury. The damage of about $250 is covered by insurance. Father Himes, who was appointed to this charge, with Vermillion, more than 16 years ago, by Bishop Clarkson, is now, in his 91st year, rapidly failing. He saw the new church finished and consecrated. Since May 1st he has been a very great sufferer. Just how long he may live, no one can say. His surprising vitality has brought him through a crisis which it was believed he could not possibly survive.

New Jersey

John Scarborough, D.D., Bishop

BURLINGTON.—The commencement exercises of St. Mary's Hall were held at the school on the morning of June 12th. Class Day exercises followed in the afternoon, with an art exhibition in the evening. There was a large attendance, and the graduating class is to be congratulated on the success of its efforts.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

The parochial school in charge of the Associate Mission has just closed a very excellent year. At the exercises on Saturday evening, June 15th, medals, prizes, and testimonials were awarded.

Brownell Hall, the diocesan school for girls, held its commencement June 10th and 11th. There were three graduates. The year has been a successful one. The work of the Rev. Dr. Doherty is giving this school a high reputation.

Bishop Worthington visited St. Philip the Deacon's church on the evening of Whitsunday, and confirmed four, the Rev. John A. Williams, priest in charge. There was a large congregation present and the choral service was well sung.

The Rev. D. A. Bonnar, of the diocese of Albany, has taken charge of St. Matthias' church for the summer.

The Rev. Alexander W. Macnab, for the past four years priest in charge of St. Matthias' mission, left the city recently to assume his duties as canon missioner of the cathedral of St. Alban's, Toronto. On the eve of his departure his parishioners presented him and Mrs. Macnab with substantial tokens of esteem and good will.

The Rev. Edward Murphy, of Plattsmouth, has assumed charge of the missions at Wahoo and Wymore during Canon Whitmarsh's illness.

A Brotherhood Convention

The 3rd annual convention of the Brotherhood of St. Andrew of Ohio and Southern Ohio, met in St. Paul's church, Chillicothe, Ohio, on the evening of Friday, June 5th, with a recognition meeting, preceded by an eloquent address on the subject of "Social Purity," by Bishop Vincent. Saturday morning the convention elected officers as follows: W. W. Myers, president; W. G. Benham, vice-president; S. W. Moor, Jr., W. Frobeck, and A. L. Betts, secretaries. The report of the State council was very gratifying, showing gains both in number of new chapters and of Bible classes. An address of welcome was given by Bishop Vincent. At the close of this service there was a Conference on chapter work, with five minute addresses on the following subjects: (*a*) The need of the work; (*b*) The call for workers; (*c*) The work itself: (1) The vow—consecration, (2) The method—man to man, (3) The object—the kingdom of God; (*d*) Advice to workers: (1) be strong; (2) quit ye like men; (3) watch ye. At noon time the ladies of St. Paul's church set a most appetizing lunch in the parish house. At 2 P. M., there was a conference on Bible classes with five-minute addresses on the following subjects: (*a*) The teacher; (*b*) The lesson; (*c*) the attendance: (1) how to get men, (2) how to hold men, (3) mixed classes; (*d*) The value of the class, (1) to Brotherhood men (*e*) to the parish, (3) to the clergy. It was suggested by some of the speakers that if a suitable man could not be found to teach the Bible class, select a lady qualified for the position. The idea of mixed classes met with hearty approval from some. At the closing business session the following were elected as members of the State Council for the ensuing year: G. K. Shurtleff, L. Hayden, Cleveland; W. B. Brockway, D. W. Moor, Jr., Toledo; W. M. Allen, W. W. Myers, Cincinnati; George C. Benham, F. W. Hubbard, Columbus; J. P. Cleal, Dayton; T. M. Sloane, Sandusky.

At 7:30 P. M., Archdeacon Edwards made an address on "Wanted—a prescription to fill empty pews." His prescription when compounded consisted of the following: 1, Set your light to shine before men; 2, An active chapter of the Brotherhood; 3, Clergy to make calls in the evening when the men are at home; 4, At the church door, to welcome strangers; 5, Advertise in the papers; 6, Short service; 7, Plenty of hymnals and Prayer Books. Other speakers on the same subject were the Rev. D. W. Rhodes, D. D., J. P. Cleal, N. B. Thompson, and W. W. Myers.

Sunday morning there was an early Celebration, followed by the annual service at 10:30, when Dean Williams, of the cathedral in Cleveland, preached a most impressive sermon.

In the afternoon a mass-meeting was held. The Hon. Channing Richards made an impressive address on "Individual responsibility," followed by Joseph P. Cleal, who spoke earnestly on "Personal consecration." At the evening service the church was filled to overflowing, and an eloquent sermon was preached by the Rev. Dudley W. Rhodes, D. D., on the subject of "Gambling and betting." At the close of this service a farewell meeting was held. The attendance of delegates was large, and great interest was manifested. In many ways it was the most successful convention of the Brotherhood that has so far been held in the Sate.

The Living Church

Chicago, June 29, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

A WRITER in the June *Eclectic* draws attention to the relation which the Irish Church has assumed towards the Episcopal Church of this country. It will be a revelation to many to be informed that "at a private meeting of several of the Irish bishops, including the Archbishop of Dublin and two American prelates, held only a few weeks ago, it was unanimously resolved, being strongly urged by the two American bishops, that no clergyman who has received his orders in the Protestant Episcopal Church in the United States of America, shall be received in the Church of Ireland or hold a living in the said Church." Certainly such a statement seems incredible. We might be prepared for almost anything on the part of the majority at present in control of the Church of Ireland, but we are not prepared for the statement that action of this kind was taken at the instance of "two American bishops." Nevertheless, the writer asserts that these facts can be substantiated.

Argumentum ad Invidiam

The Independent, from its standpoint of lofty superiority, is kind enough from time to time to enlighten the clergy and laity of the Episcopal Church as to the true significance of movements and events within its borders, that they may not be misled by their own bishops and authorized teachers. Just now it is falling into the way of branding as "Ritualists" those who resist the claim that a commissioned minister of the Church has a right to deny an article of the Creed and to teach men so. The term "Ritualist" is odious to many people, and the use which *The Independent* thus makes of it is one well known to rhetoricians not overburdened with scrupulousness, and sufficiently familiar with human nature to know how easy it is to blind the majority of men to facts in any case, or the real meaning of things, by first arousing their prejudices. It is called in the books the *argumentum ad invidiam*, and is a favorite device of the demagogue, but is hardly consistent with a nice sense of honor. In this instance, every one at all conversant with the facts is well aware that the bishops of the Church and the great body of the clergy and laity are in entire agreement, while the persons who are clamoring for license to teach and preach what they please without reference to ordination vows or any other restrictions whatsoever, are an exceedingly small minority, though persistent and aggressive.

Even the secular newspapers, generally misled by the glamor of anything calling itself "broad," or "liberal," have in recent instances shown themselves unable to comprehend the attitude of men who have obtained positions in a religious body, with the opportunity of a livelihood and the advantage of office, upon the express condition of holding and teaching the doctrines that body exists to propagate, and then have proceeded to repudiate every pledge and obligation they have voluntarily taken upon themselves. It was matter of surprise that the Chicago papers, not perhaps distinguished for special devotion to orthodox Christianity, should have found it impossible to commend the position of a clergyman of the Church who was understood, whether correctly or not, to have denied the physical resurrection of our Lord as recorded in the Gospels and asserted by the Christian Church from the beginning. Looking at the matter simply from the ethical standpoint, and viewing it as plain men, unbiased by the sophistry which would make black seem white, they could not see how such a position could be maintained without detriment to public morals. It is reserved for a "religious" newspaper to condone the attitude of license assumed by several prominent men in the Episcopal Church, and to throw discredit upon those who object to the undermining of the ancient Faith and the violation of sound morals, by applying to them an opprobrious epithet.

The particular circumstances to which *The Independent* alludes are the elections of members of the Standing Committees in Massachusetts and Pennsylvania. It says that it is not to be believed that, because in the one case Dr. Chambre was dropped, the convention of Massachusetts does not believe in the Trinity; nor because the Pennsylvania convention elected Mr. Haughton as one of its Standing Committee, that it is willing its members should be taught Tritheism. Of course it is not the doctrine of the Trinity which is directly at stake in Massachusetts, but the statement of two of the Gospels and of the Creed, and the explicit Faith of the Church in all ages, that Christ was "born of the Virgin Mary." *The Independent* should be better informed when it undertakes to admonish Churchmen with reference to matters which are disturbing their peace. Dr. Chambre's position as at once an examining chaplain and member of the Standing Committee, made it incumbent upon him, without his seeking, to assert this article of the Creed as necessary to be accepted. The other examiners and all the Standing Committee, save one, entirely agreed with him. But others, high in authority, considered the point as non-essential. Under such circumstances, the action of the late convention will hardly admit of any other explanation than that the majority agreed with those influential persons who condemned the course of Dr. Chambre, and declared it admissible for a candidate for Holy Orders to repudiate or question an article of the Creed. Where circumstances have identified a man with the assertion of a certain principle, any seal of condemnation or disapproval which may beset upon him is necessarily taken, the world over, as a rejection of the principle involved. Any one who saw the Boston papers immediately following the convention must have seen how inevitably this conclusion was drawn.

In the Pennsylvania case we would simply ask any one qualified to understand theological language and familiar with the history of Christian doctrine, whether the sermon of the gentleman concerned did not teach Tritheism? Now a member of the Standing Committee if a clergyman, is not only a teacher of Christian doctrine, but he is deliberately selected to form one of a body which has, as the most important of its functions, the duty of passing upon the fitness of those who are to become authorized teachers. If then the majority of the members of the convention which thus selected him, had read and understood his utterances, no other conclusion could be drawn than that which *The Independent* states, namely, that they were willing the members of the Church "should be taught Tritheism." It is true, however, that we ourselves do not suppose that all the gentlemen who thus gave their votes looked at the matter in that way, or that they would think of asserting in so many words that it is lawful for a Christian to believe in three Gods, or to assert that change can take place in the essence of Deity. Such an election, however, at the present time, is none the less inexcusable. It indicates either entire indifference to sound teaching, or else a complete failure to understand the responsibility which rests upon those who have the duty of selecting men to discharge functions closely touching the Faith, and affecting the welfare of the whole Church. In any case, the action of the diocese of Pennsylvania, like that of Massachusetts, cannot be contemplated without sadness and misgiving.

Five Minute Talks

BY CLINTON LOCKE

XVII.

There is no question about which people worry so much as the one, "Why is there evil in the world, why could not God have made the world good?" This worry is not confined at all to Christian people; but all over the world, in every creed, and in the past as well as in the present, this question has occupied the mind. There probably never was a child who did not ask its mother why God made the devil. There is one very convenient theory, extensively held in old times, and even by some philosophers now, that there are two great first principles, one the creator of good, and the other the creator of evil, that these two are eternally fighting for victory, and that in the end the creator of good will triumph. Christians, however, must abhor such a doctrine. There can be only one Creator, only one Supreme Being. God and the devil are not equal, one is the creature of the other. Whatever power evil has, is either necessary from the constitution of things, or permitted, until its errand is accomplished.

But after you have said that, the old, old question will come up. If God be greater than evil, he must allow it to be here; why does He do that? Why is it not impossible for us to do evil? Now the whole mystery of evil is far beyond my power to solve. It is the rock against which all philosophy has ever dashed itself in vain, but for all that there are good, common-sense answers to the questions I have stated, which may relieve many minds, and show very plainly why there is evil in the world, and why we are not all good children. Suppose God had made everybody so that it would be impossible to be bad. I do not think it in His power to do that, but just for the moment I will grant that He could, what would we then all be? Why just machines. A steam engine has to do one way. It has no choice. Its cranks and wheels and pistons are put together to act just so, and unless it break down, it has got to act that way. Animals are practically the same. They live in a prescribed way, and they cannot live in any other way. They never reason that it is wrong to sting and claw and choke their neighbors. They have no moral sense. We do not blame snakes for poisoning people. No one would arrest a snake and try it, and put it in jail. We all say: Snakes cannot help doing so, they are incapable of sinning. But do you not see, they are also incapable of doing good. They cannot, because they have no free-wills, do acts of humanity, of generosity, of self-sacrifice. The two things go together. If you are capable of doing good, you must be capable of doing evil. If you cannot do evil, you cannot do good. This comes of necessity from free-will.

God wished to surround Himself with creatures who could give up self, who could resist temptation, who could give him voluntary obedience, and to do that, He had to give such creatures free-will. He did not want servants who had to obey whether they would or no. You can judge from your own feelings, for you are made in God's image. What pleasure would there be to you in the company of men who were like a box of tin soldiers; where they were set up they had to stay. They have no will. They cannot change. You want companions who can of their own choice love you, help you, give up their wills for yours. Much more then must God like that, so He made us free, and to be free is to be free to do evil as well as to do good. If you cannot possibly do evil, you are not free, you are a machine, you are a tin soldier. If you are put in a box, you stay there; if you are bent, you cannot straighten yourself. You have no merit in keeping straight and you deserve no praise for keeping your place. Do you not see that to be men as we are, with a power of choice, we must have the power to choose evil?

But could not God have made us with wills which would never will evil. No, He could not, and have us men, for the very word "will" implies the ability to choose one of two courses. Remember, there are things God cannot do. When we say He can do all things, we mean all possible things. God cannot make square round, nor two and two three, nor good evil, nor is it in His power to make such a thing as a man without the possibility of that man choosing wrong. It was a dead certainty when God created spirits and men with the power of choice that some

among them would choose to disobey. They did choose that way, and evil came into the world.

But could not God have shielded us from temptation? Well, He could just as you could keep a man out of mischief by chaining him to a post, but you keep him then out of good at the same time; he cannot do harm, but neither can he do good. If we were to have the power of growing better, of rising higher, of progress, of glorious self-sacrifice, we had to have the power of refusing to do all this. Do you not think that God made just as perfect a man as He could and gave him free-will, and do you not think this reasoning accounts sufficiently for evil spirits and evil men? Do not say "free-will then was a bad thing to give us." Why, our free-will has enabled us to do all the splendid things we have done, achievements in art, in culture, in civilization, in moral excellence, in devotion. We would just be like tigers and apes without it. We must take the risks of the evil that comes with it, just as with the glorious sun we take the risks of sunstroke and drought and putrefaction.

The 4th of July

FROM AN ORATION BY THE RT. REV. GEO. F. SEYMOUR, S. T. D., LL. D., BISHOP OF SPRINGFIELD, AT THE LAYING OF THE CORNER-STONE OF A STATE FAIR BUILDING, JULY 4, 1894

The 3rd of July, 1776, looked forward to the next day, the 4th, as every day anticipates its successor. It would be an ordinary day, like those which had gone before—no more, no less—full of the common current events, the births, the deaths, the accidents, the crimes, the doings, and sayings of men. It would come and go and leave no sign. Such was the fact when the sun went down on the evening of the 3rd of July one hundred and eighteen years ago, and rose again on the 4th upon the three millions of our ancestors who were scattered in sparse settlements east of the Alleghenies, along the Atlantic seacoast of our great country, these United States of America.

The Fourth of July came and passed, and very few knew that anything unusual had happened. Indeed, the chief actors in the transaction which has made this day illustrious, were not aware of the greatness of their deed. They knew the peril which it involved to their lives and fortunes, and in this lies the heroism and self-sacrifice of their conduct; but they did not, for they could not, anticipate the far-reaching consequences of their act. These lay hidden in the future, which no man could foresee, and which were destined to grow and develop in larger proportions, as long as time shall last. We look back upon many of those consequences like links in a continuous chain of history which stretches between and unites the present with the new departure which our ancestors made in their "Declaration of Independence." We may look forward, but we cannot see very far; but of one thing we are sure, that come what may, our Fourth of July will never fall back into the ordinary days of the year. It will always be, it must always be, in the calendar of civil holidays for the civilized world, "The Queen of Festivals." Such a rank it has attained, because we as a nation have poured into it our success under varying conditions and diversified fortunes in administering our own affairs on the principles of self-government for more than a century.

Our national holiday, therefore, has been a growing factor in the preciousness of its value to us, and of importance to others as a harbinger of hope since our birth as an infant among the peoples of the earth. It was not until our independence was acknowledged in the peace of 1783 that our Fourth of July was marked with red, as a festival which chronicled success. In the seven years which lie between, our skies were dark with disaster, and there were gloomy apprehensions that our struggle would be fruitless, and our day of self-assertion, inspiring hopes of national existence, would be to the colonies a memorial of shame and humiliation, and to the brave signers of the Declaration a "day of wrath." But God willed otherwise, and we emerged from the conflict with victory resting upon our banners, and at once our Fourth of July became bright in our eyes, and the task was set us to make it bright in the eyes of others, of all the world. We are not disposed to boast; it is a charge often made against us that we are full of ourselves, and carried away with self-conceit; and doubtless in years gone by, when we were young and foolish, we were inclined to be braggarts, like half-grown children; but that period has passed. Growing maturity has sobered us. The iron has entered into our souls in internecine strife, and we are wiser by reason of mingled experiences of adversity and prosperity; and in a degree we know ourselves better than we ever did before, and can measure ourselves with others and estimate our capacities.

Justifying ourselves, therefore, by such considerations, we may safely say that we have, after more than an hundred years, made our Fourth of July bright in the eyes of the civilized world. * * * * The wide world over, the Fourth of July is known and honored as America's anniversary of her birth, her great national holiday. Even England, our mother, who might be pardoned for being reluctant to recognize the day which celebrates the triumph of her rebellious offspring, has been brought with graceful magnanimity to enrich the welcome with which she greets us when we visit her shores in summer, by inviting us to keep high festival with her in her hospitable halls and homes on our Fourth of July. Thus it fared with us in 1888, when a number of Americans, representative men, were in London in attendance upon a conference on the Fourth of July. In honor of our great festival, the conference was adjourned at an early hour, and we were all invited to dine with the Lord Mayor in the grand old Guild Hall. Full five hundred of us were gathered in this historic building, around the hospitable board of London's chief magistrate. England's greatest officers in Church and State were there, the Archbishops of Canterbury and York, many of her bishops, the Lord High Chancellor, the Speaker of the House of Commons, judges, and contingents of all orders of the nobility, and representative men from the townfolk and the yeomanry. Ancient customs were observed. The toast-master, in tones and phrases which seemed to float down from distant centuries, discharged his office standing behind the Lord Mayor's chair; the Lord Mayor, himself an historic personage, in his garb and with his badges of time-honored dignity, a Belgian, too, he happened to be that year; the titles used, so strange to republican ears, in greeting and salutation, and formal address; "the loving cup," which made its round from lip to lip, and bound the whole assembly together in a sacred pledge of trust and amity; the many tables and the many lights; the quaint surroundings in rafter, beam, and wainscot, combined to make a setting meet and fit for the precious thing, the jewel which it embraced. And what was that, my fellow-countrymen? It was the day we honor now—our national holiday, the anniversary of our nation's birth, our dear old Fourth of July.

* * * * * *

Our successive wars since the white man first came to our shores have decided great issues, which have proved beneficial not only to ourselves but to the world, and have combined to place us in the unique position of representing and standing for more good things in the make-up of man's temporal condition than all the other nations.

First. Our continued warfare for more than a century with the aborigines secured for the white man the permanent possession of the north temperate zone of the American Continent, by far the most splendid domain in its resources on the face of the whole earth.

Second. Our old "French and Indian war," as it was called, decided what race should rule here, whether French or English, and the language in which I address you to-day proclaims the victory of the Anglo Saxon over the Norman. Our country is English in its speech, and while it welcomes all other nationalities, and accepts them as enriching us with their special gifts, still it absorbs them and assimilates them, and the outcome of the process is announced by the official language of president, and governor, and judge, of congress, and legislature, and the current speech of social life.

Third. Our Revolutionary war, as it is designated, settled the character of our political institutions; they were to be republican, and not monarchical, as long as we proved ourselves a people worthy and capable of governing ourselves.

Fourth. Our war with Great Britain in 1812, completed what the original struggle had left unfinished; it settled our rights on the sea as well as on the land, and secured respect for our flag, whether it protected a ship on the waves or floated over fortress, or city, or citizen on the solid earth.

Fifth. Our war with Mexico established the precedent that we will, when the cause is just and the grounds are good, annex foreign territory to our borders in spite of opposition from those who seek to coerce and oppress as slaves an unwilling people.

And lastly. Our late civil war revealed the truth to a surprised world, that we were able to take care of ourselves, and preserve the integrity of our institutions, amid the greatest dangers and under the stress of the most stupendous strain which a nation was ever called upon to bear.

The result is, that we are here to-day, the representatives, in this empire State of the West, of a country whose immense sweep, from east to west and north to south, gathers within her bosom the richest treasures in land and water, in soil and climate, in tree and plant, and fruit and flower, in metal and coal, and oil and gas, which the entire earth has to offer to any people. Our national language is a speech which is destined to dominate all other dialects, and to become the tongue which will lighten, if it does not lift entirely, the curse of Babel, so that all men, wherever they may dwell, will understand us when we speak our native English. Our government, while we do not claim for it perfection, is still the best in its balance of powers, in its embodiment of sound principles of political science, in its recognition of the rights of all, and in its conservative provision for amendment and improvement, under which any people have ever lived.

We have reached the front rank of the family of nations, and, without a standing army or a naval display which is commensurate with our greatness, we have long since emerged from the conditions when we were practically ignored by France and England, and even insulted by piratical Tripoli. We are large enough, but if need should require, and our people were so pleased, we are not estopped from sharing our blessings as a nation with contiguous and neighboring peoples. And we are strong in the conviction that the integrity of our Union must be maintained at any cost, and that we ourselves, as we have learned by experience, are amply able to maintain it.

* * * * * *

The local position of our national Capital on the Potomac is a proof of the sagacity of our ancestors one hundred years ago in providing a centre for our national life. The highest wisdom of that day has floated down to us on the stream of history in the debates of the first Congress. There were differences of opinion as to where our seat of government should be placed, but the range of choice, as we measure distances, was not very wide. The Susquehanna and Pennsylvania, and some city in New England, represented the extremes of West and East, and Virginia raised her voice for the South. With laudable magnanimity, a patriotic son of Massachusetts made an eloquent plea for what he called, as he looked out upon our country a century ago, a permanently central location for our Capital, and in doing so he put to silence the advocates of the western frontier site on the Susquehanna, with an argument such as this: "The honorable gentleman," Fisher Ames is reported to have said, "desires a central position for our seat of government; but I ask, how does he determine his centre, by measuring from north to south and east to west? Preposterous! I will go with him on his line from north to south, and this will take us to the Potomac; but who is there who will go with him on his line from east to west? Why, this would carry us into the howling wilderness, whither civilization under the protection of our government can never extend, and whence, if it did, the cereals raised for market could never be transported. No, sir," said the honorable gentleman from Massachusetts, "measure your line from north to south, and fix the site of your Capital at its centre, on the banks of the Potomac, and you will be practical and sensible, if you are not scientific."

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I think I do not exaggerate our responsibility when I urge upon you the thought that we, as a nation, have entrusted to us the temporal well being, at least, of all the earth. We stand for principles which are the hope of all mankind. With our success, men everywhere see light, and its reflection brightens their skies, however distant. We have converted, as the phrase ran current when we started on our career, the experiment of self-government into an assured fact, on which men rely not as a possibility or a probability, but as a blessed reality. I am sure, my fellow-coun-

trymen, whatever may be our political preferences and differences, when we go down a little below the surface, and reach the solid rock of fundamental principles on which our government rests, we are all one; and our heart's desire and prayer for our Union is that it may grow stronger, and last, as the protector of the weak, the defender of the wronged, the exponent of liberty, and justice, and righteousness, as long as man is permitted to abide upon this earth.

The League of Catholic Unity

In view of the acknowledged evils of a divided Christendom, and in view also of the growing desire for Church Unity, we, whose names are subscribed, devoutly seeking the Divine guidance and blessing, hereby associate ourselves as a League for the promotion of Catholic Unity.

Without detaching ourselves from the Christian bodies to which we severally belong, or intending to compromise our relations thereto, or seeking to interfere with other efforts for Christian Unity, we accept, as worthy of the most thoughtful consideration, the four principles of Church Unity proposed by the Bishops of the Protestant Episcopal Church at Chicago in 1886 and amended by the Lambeth Conference of 1888, as follows:

"I. The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith.

"II. The Apostles' Creed, as the Baptismal Symbol, and the Nicene Creed, as the sufficient statement of the Christian Faith.

"III. The two Sacraments ordained by Christ Himself: Baptism and the Supper of the Lord, ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him.

"IV. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church."

We believe that upon the basis of these four principles as articles of agreement, the unification of the Christian denominations of this country may proceed, cautiously and steadily, without any alteration of their existing standards of doctrine, polity, and worship, which might not reasonably be made in a spirit of brotherly love and harmony, for the sake of unity and for the furtherance of all the great ends of the Church of Christ on earth. This will appear the more closely each of these articles is examined.

The Holy Scriptures are already our accepted rule of faith, howsoever we may differ among ourselves concerning the mode of their inspiration and interpretation.

The Apostles' and Nicene Creeds, being in accordance with the Holy Scriptures, do already sufficiently express the Catholic doctrine, without precluding the more particular Confessions to which we are severally attached; such as the Augsburg Confession, the Heidelberg Catechism, the Thirty-nine Articles, the Westminster Confession, and other symbols or formularies not inconsistent with these two Catholic Creeds.

The Sacraments of Baptism and the Lord's Supper, as instituted by Christ Himself, and administered with His own appointed words and elements, are already recognized among us as the badges and media of Church membership and communion, although we do not yet agree as to particular modes of their administration or special qualifications for their reception, or even theories of their efficacy.

The Historic Episcopate in various forms already prevails extensively throughout the Christian world; and, as connected with the Scriptures, the Creeds, and the Sacraments, it might become a bond of organic unity among the Christian denominations by completing their Congregational, Presbyterial or Episcopal systems, and at length re-combining them normally in one Holy Catholic and Apostolic Church.

In order to promote Catholic Unity, we recommend, as proposed by the Lambeth Conference, that these articles be carefully studied in connection with "the authoritative standards of doctrine, worship, and government adopted by the different bodies of Christians into which the English-speaking races are divided;" and, to this end, we reverently and lovingly invoke the countenance and aid of the Bishops of the Protestant Episcopal Church, and of all other Catholic Bishops and Christian Ministers of every order and name.

May our united prayers be so blended with the prevalent intercession of our ascended Lord, that we shall all become one in Him, for the glory of His Eternal Father, for the good of His Church, and for the redemption of the world.

[*Congregational.*]
E. Benj. Andrews,
David Nelson Beach,
George Dana Boardman,
Amory H. Bradford,
Samuel E. Herrick,
Edward C. Moore,
Philip S. Moxom.

[*Presbyterial.*]
Thomas G. Apple,
Charles A. Briggs,
Edward B. Coe,
Chas. Cuthbert Hall,
C. S. Harrower,
J. B. Remensnyder,
Charles W. Shields.

[*Episcopal.*]
Edward Abbott,
William P. DuBose,
William R. Huntington,
Wm. Chauncy Langdon,
Randolph H. McKim,
Henry Y. Satterlee,
George Williamson Smith.

Ministers and laymen in all denominations, who desire to connect themselves with the League, can procure copies of the Constitution by applying to the Secretary, the Rev. Wm. Chauncy Langdon, D. D., No. 96 South Angell st., Providence, R. I.

Personal Mention

Th . W. Hill has sailed for Europe.

The ev. B. W. R. Tayler has sailed for England.

The Rev. Alfred L. Elwyn is summering at Montrose, Pa.

The Rev. L. M. Robinson will spend his vacation in Maine.

The Rev. Edmund Duckworth has taken charge of St. James' church, St. Louis, Mo.

The Rev. Theodore W. Clift has accepted the rectorship of St. Thaddeus' church, Aiken, S. C.

The Rev. Philip G. Davidson has entered on his duties as rector of St. James' church, Macon, Mo.

The Rev. Reginald S. Radcliffe has been appointed general missionary of the diocese of Colorado.

The Rev. Thomas L. Fisher has taken summer charge of the church of our Saviour, Roslindale, Mass.

The Rev. W. A. Mulligan has accepted the rectorship of the church of the Ascension, Ontonagon, Mich.

The Rev. F. B. Ticknor has resigned the position of archdeacon of Albany. Address Bainbridge, Ga.

The Rev. E. Gaines Nock, assistant minister of Christ church, Philadelphia, is passing his vacation in Newport, R. I.

The Rev. Edward Riggs, assistant minister in charge of Christ church chapel, Philadelphia, has gone abroad for the summer.

The Ven. A. St. John Chambre, D. D., Archdeacon of Lowell, has been elected a trustee of the General Theological Seminary.

The Rev. E. C. Edgerton has resigned the rectorship of St. Thaddeus church, Aiken, S. C., and has been made rector *emeritus.*

The address of the Rev. Ernest V. Collins, assistant at the church of the Messiah, Brooklyn, is corner Greene and Clermont aves.

The Rev. C. E. Brandt, of St. Andrew's parish, Emporia, Kansas, has accepted a call to St. James' church, Fremont, Neb., to take effect July 1st.

The Ven. Archdeacon Mackay-Smith, of St. John's church, Washington, D. C., sailed for Europe on the steamship "Paris," of the American line, Wednesday, June 19th.

The Rev. Theodore D. Bratton has resigned the rectorship of the church of the Advent, Spartanburg, and accepted the rectorship of St. Michael's church, Charleston, S. C.

At the recent commencement of Griswold College, Davenport, Iowa, the degree of Master of Arts in course was conferred on the Rev. T. J. Lacey, B. A., of the class of '92.

The Rev. Frank R. Millspaugh, dean of Grace cathedral, Topeka, and Bishop-elect of the diocese of Kansas, has received the degree of Doctor of Divinity from Seabury Divinity School.

The Rev. T. J. Lacey has resigned the assistantship of St. Luke's church, San Francisco, Cal., to take effect July 31st, and has accepted the position of head master at Trinity school, same city.

The Rev. M. George Thompson, of Holy Trinity church, New York, has accepted the rectorship of Christ church, Greenwich, Conn., and will enter upon his duties on the 1st Sunday in July. Address accordingly.

The Rev. Geo. E. Quaile, rector of St. Austin's School, Staten Island, sailed for England on June 15th, on S. S. "Lucania." During his absence business communications addressed to St. Austin's will be promptly attended to.

Official

We are informed that the Columbian Teachers' Bureau, Nashville, Tenn., is a fraud. Money should not be sent them.

Ordinations

At the spring ordination at St. Thomas' church, New York, Bishop Potter ordained the Rev. Messrs. Geo. C. Graves, Jr., Robert Rogers, Jas. Alnutt Smith, Arthur Neilson Taft, Herbert Stanley Smith, Edward Lambe Parsons, and Marion Law to the priesthood; and Messrs. Wm. John Wright, Eliot White, Jacob Probst, John Neilson Barry, Augustus Elmendorf, Henry Watson Misner, Wm. Reese Scott, Wm. Vincent Dawson, Wm. Angus Hamilton, and Frederick Welham, to the diaconate.

In Watertown, Central N. Y., June 7th, Bishop Huntington ordained to the priesthood the Rev. Burr Weeden, the Rev. Chas. E. S. Rasay, and the Rev. Chas. O. Dantzer, missionary to deaf-mutes in the dioceses of Central and Western New York. The Bishop was assisted by the Rev. Osgood E. Herrick, D. D., the Rev. Frederick P. Winne, the Rev. Thomas Gallaudet, D. D., the Rev. J. M. Koehler, and the Dean, who preached the sermon.

In the chapel of the theological school, Cambridge, Mass, June 18th, Bishop Lawrence ordained to the diaconate Francis B. White, who will take up work in Fall River; R. M. Bench, who goes to Manville, R. I; Lewis Nichols, to Duxbury; J. R. Jenkins, to Columbus, Ohio; J. B. Thomas, to Honolulu; R. K. Smith, to Woburn; H. P. Ross, to Taunton, Mass.; F. L. Whittiemore, to Germany for study; C. H. Blodgett, to St. James' church, New York. E. J. Dennin was ordained for the Bishop of Michigan.

Married

Pray—Peake.—At Faribault, Minn., by the Rt. Rev. H. P. Whipple, D.D., LL. D., June 17, 1895, Frances Augusta Peake, daughter of the Rev. E. S. and M. A. Peake, to Edgar A. Pray, M. D., of Valley City, North Dakota.

Died

Mulholland.—Entered into Paradise at day break, June 17th, 1895, from his home in San Antonio, Texas, the Rev. John G. Mulholland, presbyter of the diocese of Springfield.

Page.—At London, on the vigil of Ascension Day, 1895, Susan Haskell Keep, widow of Calvin G. Page, M. D., aged 64 years; buried at Woking, England, May 25th. A special memorial service was held at St. Paul's church, Boston, Sunday, June 16, at 4 P. M., as she had been for many years a member and communicant of St. Paul's church. The church was filled with friends and relatives of the deceased. Her favorite hymn, "As when the weary traveler gains the height of some commanding hill," was sung by the vested choir, after which the memorial sermon was preached by the Rev. H. S. Nash, D.D., on Ps: cxix, "Thy statutes have been my songs in the house of my pilgrimage." Her pew was filled with laurel and other flowers.

Appeals

The legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

At the adjourned meeting, held on June 4th, the treasurer stated that $15 000 was still required to make up the deficiency, and that that sum is absolutely necessary, since large pledges, amounting to $50,000, are conditioned upon the whole $100 000 being secured, whereupon the Board made appropriations for the first three months of the new fiscal year, trusting that the sum still required may soon be received in order that they may be extended to September, 1896.

Remittances should be sent to Mr. George Bliss, treasurer 281 Fourth ave., New York. Communications to the Rev. Wm. S. Langford, D. D., general secretary, Church Missions House.

Church and School

Teacher of drawing, painting, modeling, desires position. 419 Webster ave., Pittsfield, Ill.

Wanted a Parish.—By a young priest of considerable experience. Can give the best references. Rectory indispensable. Address B. H. A., office of Living Church.

By the graduate of a Church School, with five years' experience, position in school or family, (session of '95-6). English, mathematics, advanced Latin and French, beginners in German. Highest references. Miss Anna Lesesne Frost, Marshall, Va.

Wanted.—A home, in good Church family, for an orphan boy, aged ten years, or one aged six years. Both bright boys of good parentage. For particulars address, The Rev. J. B. Gauthier, Gardner, Door Co., Wis.

Wanted.—Position as organist by communicant; pupil of Mr. Geo. E. Whiting and Wm. H. Sherwood. Experienced. Will accept small salary in or near Chicago. Pupils instructed on piano and organ. Address E. L.

Choral Services.—Rector or parish desiring to establish fully choral services (daily as well as Sunday preferred), and needing organist and choirmaster, please address H. W. D., care The Living Church.

Has any church a disused altar, about five feet in length, or any other church furniture, to send to a small mission at Good Thunder, Blue Earth Co., Minn.? A chapel is now building. F. M. Weddell, Missionary in charge.

Wanted.—An unmarried man in orders as assistant in parish and in a Church school for boys. Address Rev. A. L. Burleson, San Antonio, Texas.

Sea Side.—Can accommodate at my own home one or two sick or delicate persons. Reference to Philadelphia and New York physicians. Address Mrs. M., Box 101, Bayhead, New Jersey.

Church Architect.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

Cottage for Rent, near St. Mary's School, Knoxville, Ill., on the school grounds, reserved for a family having daughters to educate. Address the rector.

"The Albany."—Select family house, delightful situation, within two blocks of, and overlooking, the ocean. Boating, fishing, bathing, close beside us. Special rates for season guests, also for June and September. For circulars, address Mrs. M. A. Hayden, 310 Seventh ave., Asbury Park, N. J.

The Living Church

55 Dearborn St., Chicago

Subscription.—$2.00 a year, if paid in advance.

Notices.—Notices of Death free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Display Advertising.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position. Liberal discounts for continued insertions.

The Editor's Table

Kalendar, June, 1895

2.	WHITSUNDAY.	Red.
3.	Monday in Whitsun week.	Red.
4.	Tuesday in " "	Red.
5.	EMBER DAY.	Red.
7.	EMBER DAY.	Red.
8.	EMBER DAY. Red. (White at Evensong.)	
9.	TRINITY SUNDAY.	White.
11.	ST. BARNABAS', Apostle.	Red.
16.	1st Sunday after Trinity.	Green.
23.	2nd " " "	"
24.	NATIVITY ST. JOHN BAPTIST.	White.
29.	ST. PETER, Apostle.	Red.
30.	3rd Sunday after Trinity.	Green.

Was Washington a Communicant? Yes

BY THE REV. WILLIAM E. HOOKER

A recent issue of one of the journals of the Church contained a valuable article of some length on "The Father of his Country." In it the old question is once more raised as to whether George Washington, certainly a Churchman, was a communicant of the Church as well.

I have just given an answer to the question from evidence in my possession. I had previously offered it in a former agitation of the subject, whereupon the discussion ceased for the time.

I have in my library this volume, entitled: "Memoirs of Washington, by his adopted son, George Washington Parke Custis." There is as well a memoir of the author, by his daughter, with notes by Benson J. Lossing. The work was published in 1859. On page 173, the writer speaks of Washington as a strict observer of the Lord's Day, and of his habit of attending public worship; of his respect for the clergy; of his friendship for Bishop White and Archbishop Candle, of the Roman See of Baltimore. Then in a footnote on the same page, is this statement: "Washington was a member in full Communion of the Protestant Episcopal Church, and was for many years before and after the Revolution, a vestryman in Truro parish, whose church (Pohick), built under his supervision, is yet standing. "I have before me," he continues, "the original drawing of the ground plan and elevation of that church, made by Washington himself. He was also a vestryman, previous to the Revolution, in Fairfax parish, whose church, wherein he frequently worshiped, is yet standing in the city of Alexandria. While President of the United States, and residing in New York, he attended St. Paul's church; in Philadelphia, Christ church."

"A member in full communion" is merely another way of designating a communicant. And this statement is unqualifiedly made by one of Washington's own family, his son by adoption. Mr. Custis, himself a Churchman, died in 1857. Like testimony is also found in the "Life of Washington" by Edward Everett. On page 261 he says: "Washington was brought up in the Episcopal Communion, and was a member of the vestry of two churches. He was at all times a regular attendant upon public worship, and an occasional partaker of the Communion."

It is quite possible, that, with many of the children of the Church of that day, he never received the laying on of hands in Confirmation; and as well, that amid the vicissitudes of war he was not a regular participant at the altars of the Church. But we need to remember that the position of the American Church in those early days was one widely different from that of the present. The holy privilege was not afforded the faithful then as now. The parishes and churches were "few and far between." Doubtless not one in the land kept the Lord's Day with "the breaking of bread," much less, probably, had a daily celebration of the "Holy Mysteries" been even considered. But with the increase of privilege, there is as well the increase of responsibility.

Again, as showing Washington's attachment to the Church, I recall the incident which is said to have occurred in my native town, the ancient Litchfield, in Connecticut, on this wise. He was once marching through the place, when some of his soldiers, thinking to show their regard for him, threw stones as they passed at St. Michael's church; but he promptly rebuked them, saying: "I am a Churchman, and wish not to see the church dishonored or desecrated in this manner."

"First in war, first in peace, and first in the hearts of his countrymen," Washington was as well a loyal son of the Catholic Church; a soldier of his native land, but not the less, a soldier of the cross. And in both callings "faithful, true, and bold." "His body is buried in peace, his name liveth forevermore."

Wilton, Ct.

The Preaching of the Prayer Book

FROM BISHOP MCLAREN'S BACCALAUREATE AT HOBART COLLEGE, 1893

There is something wonderful about the Prayer Book when we consider its history. From the time of the First Book of 1549, there have been many revisions, but not one has been authorized, and delivered to the hands of the people, of which it could be said that it was revolutionary. There never were wanting those who urged essential changes. Every influence emanating from the reformers of the continent was designedly destructive of all that made the book worthy of a place in England's heart. The persistent errorists who gave to Calvin's dreadful creed the loyalty which they owed to the Catholic Faith were perfectly consistent when they sought to expurgate every vestige of Catholic truth from the book, and repeated failures only sharpened their appetites for other assaults. Our American revisions have scarcely encountered such ruthless handlings, but they were not unattended with danger, especially in 1785, and yet how wonderfully has the Church been preserved from the shock and disaster which would have followed essential changes. When one compares all that has been proposed with all that has been accomplished, we may thank the presiding goodness of God and join the *Te Deum* of the whole Church. The Prayer Book is a wonderful book for the majestic simplicity of its English undefiled, its archaic rhythms, its beauty borrowed in generous measure from the Scriptures. In its prayers all the ages meet to worship. Its Creeds bind the world in the unity of the Faith. Its canticles harmonize all tongues in bursts of praise. Its offices blend the penitence of the sick room, the prison, the battle-field and the family in one solemn *miserere*. Its benedictions descend gently as the dew of heaven upon the infant that has just come from God and the parting soul that takes its flight to God. A wonderful book it is for its tractile power upon the wills of men, to win them away from the imperfections of systems that can be loved only by those who are ignorant of the better way. A little black-letter volume, well thumbed, picked up by accident from a dusty shelf, was the discovery of a new world to one who with eager surprise found there what his soul longed for, and fitted him for a high place in the ranks of the Church's saints. How often it has thus been to men—instead of the zeal of an apostle, the eloquence of a mighty preacher, the fervor of a missioner, the power of an apologist, the soft plaintive wooing of a mother's voice—so that, spurning ignoble prejudices and counting for naught the penalties of obedience to the heavenly vision, they yielded themselves to the power of the book that wins both head and heart.

What a wonderful book it has been and is in its power to turn away the sweep of tempests or pacify their fury when they burst. It must needs be that offenses come, and it were idle to hope for millennial peace till the fullness of the time. The earth must be full of the knowledge of the Lord, as the waters cover the sea, before the wolf shall dwell with the lamb, and the leopard lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. What varieties of Churchmanship Isaiah saw symbolized in the animal kingdom! What a blessed forecast was given him of the serene evening of the world when Ephraim shall cease to envy Judah and Judah to vex Ephraim! The little book of the "Dearly beloved brethren" will have much to do with the advent of that little child that shall lead the lion and the lamb, lead Peter and Paul and Barnabas, Arius and Athanasius, Anselm and Abelard, Aquinas and Scotus, the patriarchs of East and West, the Tiber and the Thames; for have we not seen and do not we abidingly feel the strange might of its voice invoking upon our turbulent hearts "the peace of God which passeth all understanding?" It neutralizes that centrifugal force which the farther it hurls men away from each other the farther it banishes them from God, and while this peacemaker is always rebuking the winds to a calm and bringing men to be of one mind, it is quietly impressing itself more and more upon their hearts as the visible expression of that Christian unity for which so many plaintive prayers are going up to God in these days.

It is indeed a wonderful book when we consider what worlds of knowledge and wisdom it contains, so much more than the casual or careless reader suspects. What vistas of history many a rubric opens to view! What fights with heresy, what victories for all time, many a sentence witnesses! What new floods of living water from the dear old psalter are always flowing to make glad the city of our God, and refresh the souls that get weary with serving sin and defying self, until the irrigating streams cause the wilderness of their worldliness to blossom as the rose! What calm, sweet voices of saintly bishops and priests seem to whisper in those inspired collects! What never ceasing pentecosts hover on wings of fire over those solemn sacramental offices! How the amber shades of life's evening, softening down to the horizon till they melt into the gorgeous splendor of the departing sun, make many a page as sacred as heaven in our memory! How the full voices of the living choir of devout antiphoners blend with the alleluias that come floating over from the land that is not far away, notes the ear of sense is too gross to hear, but silent only to sense, soft echoes from spiritual choirs stealing into hearts that are meek and pure.

It is a wonderful book for the spiritual gifts which it contains and imparts. It is a mirror in which souls see the reflection of their unloveliness, but while they look see also the reflection of the Son of God standing over them as the objects of his protecting love. Nowhere else do the reproaches which our sins deserve become so emphatic, and nowhere else is the marvellousness of mercy for the penitent so apparent. As nature supplies food for every need of man and for every man's need, according to the measure of his desires, the Prayer Book enshrines grace no less for the babe in grace than for him who would be filled with all the fullness of God. We marvel sometimes, thinking how it finds its way to the affections of the undeveloped Christian, while at the same time it captivates those who are moved of God to scale the heights of sanctity. Its graces are suitable for every need and, like the ocean, there is a place even for those who wish to stand on the dry sands only, for those who approach the water line but shrink from the balsamic spray of its surf, for those who fear not the foam of broken crests as they ripple up to the slope of the shore, for those who feel the power of the wave as it breaks upon them in torrents, for those who plunge fearlessly into the very bosom of the sea, diving to its depths or resting on its buoyant surface as it gleams like molten silver under the splendor of the sun.

Book Notices

Rhetoric, Its Theory and Practice, English Style in Public Discourse. By Austin Phelps, D. D., and Henry Allyn Frink, Ph. D. New York: Charles Scribner's Sons. Price, $2.25.

No book more worthy the consideration of teachers of rhetoric has appeared. It is based upon the Andover lectures delivered by Prof. Phelps upon "English Style in Public Discourse," which have always held a first rank among the standard works on our language. Examples, illustrations, and exercises have been added to make the work complete as a text book, and the original lectures are condensed and altered. The efficient teacher will find this book to be what he has long sought—a really good Rhetoric.

Essays on Scandinavian Literature. By Hjalmar Boyeson. New York: Charles Scribner's Sons. Price, $1.50.

It has been the aim of the author to select the most representative names in Norwegian and Danish literature. In pursuance of this aim, he has given monographs on Bjornson, Kielland, Lie, Andersen, Brandes, and Tegner. Jonas Lie must be a Jonas that could not tell a lie. Clear in his conviction that he owes his success in authorship, as in everything else to his wife, he says: "Her name ought to stand next mine on the title-pages of my books." The amount of fine literary work done in Scandinavia may astonish the reader. Perhaps the time is coming when, Who reads a Scandinavian book? will seem as absurd a query as does now Sidney Smith's in relation to American literature. Mr. Boyeson's book will do much towards such a result.

The Miracles of Missions; or the Modern Marvels in the History of Missionary Enterprise. By Arthur T. Pierson. Second series. New York: Funk & Wagnalls Co. 1895. Price, $1.

Those who read Dr. Pierson's first recital of the wonderful results of missionary labors, will need no inducement to read this continuance of the story. Those who question, "Do missions pay?" should read it and be convinced. It is a powerful argument, as it tells not of things hoped for but of things accomplished. Eight full-page illustrations add to its attractiveness.

The Story of Sonny Sahib. By Mrs. Everard Cotes (Sara Jeannette Duncan. New York: D. Appleton & Co.

A story as delightful as this is seldom met with. "Sonny Sahib" is an English lad, born in the fearful days of the Mutiny, and brought up in the court of an Indian prince, the cherished comrade of an heir to the throne. Under circumstances the most trying, his high Anglo-Saxon sense of honor wins admiration, and—but we must not anticipate the development of the plot, nor tell what part his mother's Prayer Book—"the little black book that contained his God"—bore in his career. Read the charming story, young and old; the best stories for children are those that delight as well the grown-ups.

The Master). By I. Zangwill. New York: Harper & Bros. 8vo, cloth. Price, $1.75.]

In "The Master" Mr. Zangwill has succeeded in telling the story of the career of Matthew Strang in a way that challenges admiration, and demands more than formal words of praise. From his childhood, passed in a commonplace village, from the inception of his desire to place the beautiful things in nature, interpreted by his art, before the eyes of other people; from the first itching in his fingers for the brush and pencil; through his poverty in the streets of London; his return to his native country; his marriage for the sake of art, and the subsequent tragedy of his life; his gain of the applause of the world; his brief glimpses into fields of happiness—we follow and feel as if we had shared Strang's life and often clasped his hand.

The Life of Samuel J. Tilden. By John Bigelow, LL. D. In two volumes. Gilt top. Cloth. New York: Harper & Brothers. Price, $6.

Both from personal association and literary attainments, Dr. Bigelow was well prepared to be the biographer of Mr. Tilden. It is nearly twenty years since the subject of this biography was the central figure of a political storm which threatened to re-open the civil war. Whatever estimate men may make as to the character and ability of Mr. Tilden, all must concede to him the merit of self-control under very exciting and trying circumstances. He and his party believed that he had been elected President, and great pressure was brought to bear on him to induce him to assert his claim, even at the cost of bloodshed. Mr. Tilden's public career began in the great movement to rescue New York from the Tweed and canal rings, following which he became the leader of the Democratic party. Doubtless his life was embittered by the Hayes-Tilden controversy over the presidency. The justness of Mr. Bigelow's estimate of his hero would not have been impaired had he been less severe in his judgment of his opponents. There is much interesting reading in the book, apart from all relations of politics and public life.

St. Basil, Letters and Select Works. Vol. VIII. A select Library of Nicene and Post-Nicene Fathers of the Christian Church. Second series translated into English with Prolegomena and Explanatory Notes. Under the editorial supervision of Philip Schaff, D. D, LL. D., and Henry Wace, D.D. New York: The Christian Literature Co. Price, $4.

The supervision of the works of St. Basil, the preface tells us, was not carried through by Dr. Wace. The Rev. Blomfield Jackson, M. A., Fellow of King's College, London, is the translator and annotator of the selections and letters here presented, and his work gives good evidence of thorough scholarship. The "Prolegomena" is remarkable for the multitude of references by which every detail of the life of this great leader of men is vouched for. Basil "the Great" stood as a champion of the Faith in the dark days when "Unitarian Episcopalism" seemed to have overwhelmed the Catholic Church. His title to be called "great," the editor says, "is no conventional compliment;" and he closes his fine estimate of this "glory of the Church," in the following words: "St. Basil is duly canonized in the grateful memory, no less than in the official bead-roll, of Christendom; and we may be permitted to regret that the existing kalendar of the Anglican liturgy has not found room for so illustrious a doctor in its somewhat niggard list. For the omission, some amends have lately been made in the erection of a statue of the great Archbishop of Cæsarea under the dome of the cathedral of St. Paul in London."

The Messiah of the Apostles. By Chas. Augustus Briggs, D. D. New York: Chas. Scribner's Sons, 1895. Price, $3.

Dr. Briggs says in his preface that he "has done his best to turn away from the Christ of the theologians and of the Creeds and of the Church, and to see the Messiah as He is set forth in the writings of the Apostles. He has made every effort to see the Messiah as He appeared to each writer in each separate writing. The diversity is great. It is not always possible to combine the diverse representations in a higher unity." Certainly not when one breaks away from the Faith of the Church touching the Person of Christ and tries to do over again and improve upon the work of the ages gone by—a work which was accomplished under the guidance of the Spirit of promise. No wonder Dr. Briggs finds a different Christ for every writer of the New Testament and a different one for different epistles of the same writer. It does not lie within the power of any one writer to make a satisfactory "induction," as he calls it, of the written Word of God. The key to the Scriptures is, therefore, not properly the result of nineteenth century analysis, but is "the Faith once for all delivered to the saints"—that Faith which Dr. Briggs takes so little into account. The style of the book is somewhat verbose, and ideas which seem sufficiently clear are elaborately presented, as if obscure. Much attention is given to the Apocalypse and the author accepts the documentary hypothesis of its origin (p. 288 *seq.*) We do not value his argument in this direction very highly. We do not admire Dr. Briggs' doctrinal vagaries, and they are sufficiently prominent in this book. Thus, on page 119, he says "flesh and blood, the characteristic substance of the earthly body, cannot inherit the kingdom of God. The body which enters the kingdom of glory must be of a substance in which flesh and blood have no part." This is sufficiently radical and fallacious as well. We have been taught, "as truth receivers," that St. Paul's meaning was that supernatural virtue is needed to raise our flesh to glory. Again, pp. 181–182, he falls into the Kenotic heresy that the form of a servant displaced the form of God in Christ during His humiliation. The Faith is that the former concealed the latter. It could not displace it without destroying the Godhead—a notion which even Dr. Briggs repudiates. On p. 220, however, he appears to deny that the fullness of the Godhead was in the Body of Christ during His humiliation. This would make the worship of His disciples at that time idolatrous. On p. 251, the argument from silence is stretched to the snapping point, and we are told concerning the author of the Epistle to the Hebrews, that "like the Apostle Paul he writes of the Incarnation in a way that seems to imply that his silence as to the Virgin Birth involves ignorance of it." We cannot say that we think Dr. Briggs has enriched theological literature by the production of this book.

Magazines and Reviews

The Preacher's Magazine for June has a good, though short, article on "Suggestive Sermon Titles," by the Rev. D. T. Young, with illustrations from the sermons of Phillips Brooks, T. C. Selby, and Canon Liddon. The opening article by the Rev. T. G. Selby, "He Taught with Authority," while containing some good thought, has a polemical animus and aim which are both anti-Catholic and out of place in such a magazine. Allowing for its Protestant flavor, *The Preacher's Magazine* affords much material which will help the discriminating preacher. [Wilbur B. Ketcham, publisher, Cooper Union, N. Y.]

The Monthly Illustrator for June gives a table of contents and an index to artists and authors for the second quarter of 1895, showing 804 illustrations by 114 artists. The current issue sustains the high grade of this unique periodical both for literary and artistic merit. The frontispiece is a very striking "black and white" by Henry Mosler, of whose work a sketch is given. Eastman Johnson furnishes some illustrations for "Nationalism in Art," "Heredity in Art," is illustrated by certain traits of the gifted Coomans family. Ik Marvel continues "Glimpses of Dream Life," illustrated by Linson. Scene painting, decoration, Iroquois art, caricature, cattle, pottery, Japanese birds, etc., all have an attractive setting and intelligent treatment.

Jenness Miller Monthly publishes in its July number an able and lucid article on "The Care of Infants in Summer," by Ella Connor Ferris. An equally able and instructive article is entitled "The Summer Charities of Great Cities," by Ainsley Crawley. The *Jenness Miller* fashion article handles that often frivolously treated topic from the standpoint of good sense, good judgment, and good taste. The Household Science Department comes from a reliable source. There is a "Treatise on Walking," from the physical culture side of the question; an admirable society department known as "Afternoon Tea," and many valuable and romantically put suggestions for the timely aid of hostesses in hot weather.

A very interesting and curious article on "Constantinople and Cisterns" is contributed to *The American Church Sunday School Magazine* for June, by the Rev. John P. Peters, Ph. D., which incidentally tells us somewhat of the modes employed in supplying ancient Jerusalem with water. Dr. Stone contributes "Two Drifts in Religious Life." One of these is to lift up earth to heaven in meditation, the other to bring down heaven to earth by a life of holy activity in the world but not of it. Dr. Stone illustrates the first tendency by the life of George Herbert, and the other by that of John Milton. He shows also how these tendencies produce different types of Churchmanship. Dr. Shinn makes some edifying remarks on "the teacher who is not quite sure" and "the teacher who does not know what the great topic of his instructions must be." This magazine is worthy of general patronage. [Geo. W. Jacobs & Co., 103 S. 15th st., Phila., $1.25 per annum.]

The Westminster Review (Leonard Scott Pub. Co., N.Y., $4.50 per annum) for June, leads off with an article on "The Collapse of Socialism," by the Rev. Walter Lloyd, who argues that, while the Socialists are more numerous than formerly, they are broken up into irreconcilable sects with no prospect of united or successful public achievement. Dr. Balsillie has unwavering faith in the Liberal administration of Rosebery, and thinks that the House of Lords can be gotten rid of by a constitutional procedure somewhat like "freezing out." Dr. F. Hannigan, in an article on "Sex in Fiction," defends the realism of certain contemporary novelists. What he fails altogether in appreciating is the real nature of purity and the inflammatory effect of realistic portrayals upon our fallen nature. "To the pure all things are pure," but, alas, such purity is rare, and when it exists needs careful protection. To feel the need of such protection is not prudishness but wisdom. Lawrence Irwell contributes an article in answer to the question, "What is the Silver Question?" which is remarkably clear and satisfactory, and which deals fairly with both the monometalists and the bimetalists. Arthur W. Beckett treats charmingly of "Dances, Dancers, and Dancing." The number is unusually interesting.

Opinions of the Press

The Interior

THE VALUE OF MAIZE.—Secretary Herbert, of the Navy Department, is said to be conducting experiments with a view to displacing cocoa cellulose in the construction of warships by the pith of Indian corn. The cocoa cellulose is placed between the extreme and interior hulls near the water line to prevent sinking in case of perforation by shot. Both the cellulose and the pith of Indian corn can be pierced by shot, but leave no holes, thus preventing the entrance of water. The pith of Indian corn is much lighter than cocoa cellulose, and will thus add to the buoyancy of the vessels. With blades and stalk utilized for food for cattle, ears in demand for food for men and animals, the cobs for pipes, and the pith to float and protect our men of war, our nation's maize may proudly hold its tassel to the sun and claim recognition, if not as our national flower, as the most useful of our indigenous plants, always excepting the perversion of its juices to keep water out of the human stomach.

Scribner's Magazine

THIS WOULD DO FOR THE MOST OF US.—A little house with very little in it, with a modest piazza, a skiff or sailboat which does not pretend to be a yacht, a garden hoe and rake, a camera, books and a hammock, a rod which is not too precious or costly to break, one nag of plebeian blood and something to harness him to, rabbits in the barn and sunflowers in the garden, a walk to sunset hill and a dialogue with the harvest moon—why should we not set our summer life to such a tune, rather than hanker for the neighborhood of the big steam-yacht and polo-ground, for the fringe of the fashionable bathing beach, for the dust of the stylish equipage, and try in our several ways, and beyond our means, to follow the pace which is set for us by others?

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

Liturgiæ Americanæ; or the Book of Common Prayer, as used in the United States of America, compared with the Proposed Book of 1786, and with the Prayer Book of the Church of England. By William McGarvey, D.D. With a Bibliographical sketch of the standard editions of the American Prayer Book and a critical examination of the Prayer Book Psalter. By the Rev. Frederick Gibson, D. D., Philadelphia. $5.

GEO. W. JACOBS & CO., Phila.

A Splendid Inheritance. By the Rev. S. F. Hotchkin, M. A. 35c.

THOS. Y. CROWELL & CO.

Punishment and Reformation. An Historical Sketch of the Rise of the Penitentiary System. By Frederick Howard Wines, LL.D. $1.75.

Abraham Lincoln. Tributes from his Associates; Reminiscences of Soldiers, Statesmen, and Citizens. With an Introduction by the Rev. Wm. Hayes Ward, D.D. $1.25.

THE YOUNG CHURCHMAN CO., Milwaukee

Sermons on the Gospels. Specially Prepared for Lay Readers. For the Sundays and Holy Days, Trinity to Advent. $1.25 net.

FLEMING H. REVELL CO

The Baptism with the Holy Spirit. By R. A. Torrey.

CASSELL & CO., London

My Last Will and Testament. By Hyacinthe Loyson (Pere Hyacinthe). My Protestation. My Marriage. Before the Veil. Translated by Fabian Ware, B. es Sc. Univ. Gall. With an Introduction by the Very Rev. Frederic W. Farrar, D. D., F. R. S.

Gladness in the House of the Lord. A sermon by the Rev. W D. Maxon, D.D., Pittsburgh, Pa.

Papers of the Massachusetts Church Union. The Massachusetts Case.

The Household

Thy Will Be Done

BY R. S.

Thy will, O God, be done!
So let me ever say,
And haste with willing feet to run
Thy chosen way.

Thy will, O God, be done!
And in my heart be found;
So shall the life of thy dear Son
In me abound.

Thy will, O God, be done!
Father, make it my own,
And ever to rejoice in none
But Thee alone.

Thy will, O God, be done!
Triumphant may it be;
And all my powers unite in one
Glad song to Thee.

Thy will, O God, be done!
Let men with angels vie,
Till praise for trophies Jesus won,
Fills earth and sky.

After Many Days

BY MAZIE HOGAN

(*All rights reserved*)

CHAPTER IV

"Love took up the harp of life and smote on all the chords with might,
Smote the chord of self that trembling passed in music out of sight.

—*Tennyson.*

Early the next morning Kenneth had the few articles they could call their own carried to the little house, and the stricken family commenced their new life.

People wondered much that they intended to remain in Vernon, wondered still more at Kenneth's employment, and one and all predicted that they could never live in that manner. And it was true that for the first few months there were many difficulties. Mrs. Mackenzie found it a hard matter to perform with her white fingers, hitherto unused to labor, her various household tasks, and they occupied so much of her time and thoughts that her project of helping in the bread-winning was not very easy to perform. However, those pretty fingers, though unskilled in housewifely arts, were ready with the needle. Her friends had often said that her little Una was always as daintily attired as a fairy princess, and it was her pride that no hands but hers fashioned the dainty garments. Now she found that she could obtain as much fine sewing and embroidery as she could do, at prices which, though moderate, added perceptibly to their slender income.

Kenneth, meantime, found his position a difficult one. The clerk he had succeeded was a man grown, and for a lad of fifteen, unused to method, to fill the place satisfactorily, required a strength of resolution and an amount of application and painstaking almost beyond his years. The indoor confinement, also, told upon his health, and his mother noted with great pain that his eyes grew larger and brighter, and the tracery of veins upon his temples more and more apparent, through the whole of the first spring and summer.

The little Una, with her gleaming golden hair and spirit-like gray eyes, her childish innocence and merry, frolicsome ways, was the one creature in the house unburdened by care and anxiety, and her gay lightsomeness did much to cheer and enliven the two elders.

On the fifteenth of August, Kenneth's sixteenth birthday, and the last day of the six months' trial of which Mr. Stanley had spoken, the boy came into the little sitting room at dusk, pale and wearied, yet with a kind of triumph in his face. His mother sat by the window softly singing to her little daughter who lay asleep in her arms.

"Mother," he said, "Mr. Stern paid me my salary this afternoon, and I went around and settled all our bills and here are two dollars left." He drew the coins from his pocket and laid them on the table. "Have you any money?"

"Yes, Kenneth," said the mother, "Mrs. Gilmore paid me five dollars today for the baby clothes I have been making for her, but I must get Una a pair of shoes."

He replied by taking a little parcel from his other pocket and placing it beside the money. "I remembered Baby's needs," he said. "And, mother, Mr. Stern told me that I had improved wonderfully and filled the place just as well as the other, and that after this he would pay me what he had paid him, that is twenty-five dollars, besides the rent of the house. Are you not glad?"

"Indeed I am, my son, and I believe brighter days are coming to us. This afternoon Mr. Somerville came to see me; after a good deal of pleasant talk he told me that the Ladies' Guild propose to supply the church with a complete set of altar hangings, bookmarks, Communion linen, etc., in very fine materials, elaborately embroidered, and they wish me to do the work. He will send the materials for the Advent set to-morrow, and I can begin immediately."

"I thought if I could earn more you would not need to work so hard and—" He seemed about to say more, but on second thought he closed his lips, while his mother exclaimed:

"My dear boy, I am only too glad to have work that I can do. You must write to your uncle and tell him we are out of debt and likely to succeed."

Kenneth wrote the letter before he slept, giving his uncle a clear statement of their financial condition. The only reply received was a registered package addressed to the little Una, and containing a ten-dollar gold piece, and thereafter he sent a similar package yearly.

Mrs. Mackenzie was right when she said brighter days were coming. Kenneth had become accustomed to the confinement, and as cold weather came on, his health improved, and with his health, his spirits, so that his old gaiety, so long eclipsed, seemed to have returned. He sang and whistled about the house, romped with little Una till she thought a frolic with "brother" the greatest of boons, and continued to win golden opinions from Mr. Stern and his fellow-clerks.

His mother, meanwhile, was learning the value of hard labor. Her spirit, which she had thought crushed beneath her heavy sorrow, was regaining its tone in a manner which would have been impossible had she had leisure to sit brooding over her misfortunes, and had she not been forced to constant exertion. Her household tasks seemed lighter and easier, and hers was a mind which needlework calmed and tranquilized, so that the hours she spent over the sacred symbols of the Church embroidery were very peaceful ones.

So the years passed slowly on. As Kenneth grew older and more experienced, his salary was raised. He applied himself to learning business details, especially methods of keeping books, and when he was twenty-one, he was bookkeeper of Stern's wholesale grocery establishment with a handsome salary. Shortly before that time he had given his mother, on the morning of her birthday, a deed to the little cottage in which they lived. Mr. Stern had consented that the monthly rent should be received as installments toward payments for the house, but Kenneth, wishing to surprise his mother, had kept this secret until the payments were completed.

Both mother and son were chiefly interested in the growth and well being of the little daughter and sister around whom all their love centred. As she grew towards girlhood, she showed an ardent, impulsive disposition, a quick, bright mind, and a vivid imagination; but joined to these were such frail health, so nervous an organization, and a temperament so excitable, that both watched over her with tenderest care, and there was an unspoken dread in both minds lest the father's mental malady had been inherited by the daughter. However, under the mother's firm, gentle control, and the brother's tender guiding, the girl was slowly learning self-control, and they were beginning to be much happier about her, till this illness which gave them present anxiety.

During the past four years Kenneth had insisted that his mother should give up the sewing and embroidery which it was no longer necessary that she should do. The little home had acquired many comforts and some luxuries, and in it she spent a tranquil, happy life, a life centred in the two human beings who were dearer to her than all the world besides. Her hair was silvered and her forehead lined more than her forty-six years would warrant, but in her soft blue eyes dwelt the "peace which passeth all understanding."

Kenneth himself, as he sat in the twilight, looked older than his actual age. The cares of maturity coming upon him in his early boyhood, could not but leave their traces. The dreams of his youth recurred to him occasionally, and he would reflect what might have been had he been free to follow that holy calling to which he had once thought he felt a divine leading. Still, believing that his life had been what God had willed it, he never allowed himself to let regret grow into repining, and he had been contented and happy until two years before, when love, that potent magician, had touched his heart and seemed about to let into his life a broad flood of yellow sunlight, but duty had interposed, shutting the light away, and since then he had patiently, and even cheerfully, gone on in the shadow. Kenneth's life had been such that he had necessarily been cut off since his sixteenth year from the society of the young, of those who would have been his companions had he pursued the course for which his father had destined him. His mother often regretted this, as she saw her boy growing up grave and sedate, contented indeed and cheerful, but without the merry flow of chatter and gayety, which is the natural effervescence of youth and high spirits. His hours out of business were spent with his mother and little sister, who were all in all to him, and it never occurred to him to seek other society. He was liked by the other clerks on account of his unfailing gentleness, kindness, and willingness to oblige, but their tastes were dissimilar, and they had little in common.

Mr. Somerville, the rector of the parish, about three years ago earnestly requested Kenneth to take charge of a class in Sunday school. The need of teachers was very great, and after a little hesitation he consented. The work pleased him much after the first strangeness had worn off. His class consisted of boys of ten and eleven, bright and eager, to whom he soon communicated a good measure of his own serious earnestness and reverence. The thought that he was able to do some work for the Master, however slight, seemed to sweeten the disappointment of having been unable to give up his life to His service, and he found the hour spent weekly with his boys among the happiest of his busy, but not overburdened, life. He prepared the lesson with great care, and spent much time in hunting up illustrations, and altogether was so much interested and brightened that his mother rejoiced greatly.

The youngest of the class was a crippled, deformed boy, for whom Kenneth felt at first a profound compassion, and afterward, as he learned to know him, a deep interest and affection. The twisted, distorted limbs, dependent for support and motion upon the slender, silver-tipped crutches, the fair, refined, almost girlish face with its clear-cut features, beautiful, pathetic brown eyes, sensitive mouth and waves of glossy chestnut hair crowning it, the look of frailty, and the depth of the soul which looked out from the sad eyes, all made Edwin Graham a strangely winning boy. Unspoiled by the adoring tenderness lavished upon him from his cradle, unsoured by the affliction which set him apart from his fellows, there was an innocent purity about him which influenced all to love him. His pretty reverence and boyish, yet fervent, piety made him an eager and responsive pupil, and the young man and the little boy were soon true friends.

Some weeks after Kenneth had commenced his teaching, a new class was formed near his, and a new teacher placed in charge of it, a bright, piquant, pretty young girl, whose vivacity and enthusiasm seemed to enchain his pupils' attention. Edwin said, seeing that Kenneth watched the girl with interest:

"That is my sister Alice, Mr. Mackenzie."

Often afterwards Kenneth glanced at her with ever-growing interest. He could catch the sound of her voice, and sometimes her words, as she taught her little girls, and frequently paused in his own teaching that he might listen to her.

Mr. Somerville began a weekly teachers' class and thus they met. The winter twilight would often darken before their discussions were over, and then he would accompany her home.

He was urged to join the choir, as his fine tenor voice would be a great assistance. He consented, and as she also sang, they met more frequently. The rest may easily be imagined. Alice felt a real feeling of reverence for the man who seemed to her so different from the many who sought and flattered her. She knew something of his early history and admired him exceedingly. Hers was a nature formed for hero-worship, and she esteemed as truly a hero a man who had given up his life to his mother and sister. Her restless, discontented nature found repose and content in his quiet strength of character, and her unhappy home life became endurable for the sake of the time they were together.

To Kenneth, it seemed as though a light had streamed into his shadowed existence, and he basked in its radiance like a bird imprisoned in darkness, and for the first time feeling the genial warmth of the sun's rays. It was long before he realized what it was that had so brightened his life. The pleasure he felt in the girl's presence seemed to him only the natural outcome of her bright sweetness; and the pretty gentleness of

her manner toward him, in marked contrast to the saucy wilfullness she employed with other men, he thought only the result of her kind thoughtfulness. Such unconsciousness could not long continue, however, and there speedily came to Kenneth a moment when he recognized as love the feeling which filled his heart toward the pretty, merry maiden who had, like a sunbeam, brightened his shadowed life. His grave, self-restrained spirit found it difficult to imagine it possible that the unmeasurable tenderness which filled his heart could have an answering echo in Alice Graham's affections. However, there are moments in which soul talks to soul without the medium of voice or word, and in some of these Kenneth had felt the delicious assurance flash over him that his love was returned, that without presumption he might feel that the girl's heart was his.

There was a bitter conflict in the young man's breast when he first manfully faced the fact of his love for Alice and what he trusted was her love for him. She was a rich girl, he was a poor man, struggling hard to maintain his widowed mother and orphaned sister. Had he the right to think of love or dream of marriage? When he had laid aside his chosen calling, his life work, at the demand of duty, had not his resolve to dedicate himself to filial and fraternal ties been such as virtually to preclude the formation of closer ones? Was this happiness which seemed almost within his grasp a good gift which God had laid before him, or was it a temptation of the Evil One, the forbidden fruit upon which he must turn his back forever? Was it his duty to himself and to the girl whom he loved to draw back while yet there was time, to put himself wholly out of the reach of temptation, sternly conquering his own love if it might be, if not burying it out of sight and sound, trusting that her affections were not so deeply involved, but that she might quickly forget if she no longer saw him? Or did he owe it to her to confess his love, and let them decide together what it would be right to do? He could not marry now; could never, probably, give her the luxuries to which she had been accustomed, yet there was a prospect that in a few years he might be admitted into the firm. Then when Una's education was complete, and she was prepared to maintain herself, he might be able to make for Alice a comfortable home. With this hope before him, ought he to speak now? If she were willing to wait, would it be right to cramp her life with a long engagement? On the other hand, when he remembered a certain tender look in her brown eyes, he doubted whether he did not owe it to her to confess his love and leave it to her to decide.

(To be continued)

The Stars and Stripes

By a resolution of Congress in June, 1777, it was ordered that the flag of the thirteen United States be thirteen stripes, alternate red and white, and that the union be thirteen stars, white in a blue field, representing a new constellation. The thirteen stripes had been introduced, in alternate white and blue, on the upper left-hand corner of a standard presented to the Philadelphia Light Horse by its captain in 1775; and the Union flag of the thirteen united colonies raised at Washington's headquarters in January, 1776, had the thirteen stripes just as they are to-day, but it had also the crosses of St. George and St. Andrew on a blue ground in the corner. There is no satisfactory evidence, however, that any flag bearing the union of the stars had been in public use before the resolution of June, 1777.

It is not known to whom the credit of designing the stars and stripes is due. It is claimed that a Mrs. John Ross, an upholsterer, who resided in Arch street, Philadelphia, was the maker of the first flag combining the stars and stripes. Her descendants assert that a committee of Congress, accompanied by General Washington, who was in Philadelphia in June, 1776, called upon Mrs. Ross and engaged her to make the flag from a rough drawing, which, at her suggestion, was redrawn by General Washington with pencil in her back parlor, and the flag thus designed was adopted by Congress. Although the resolution establishing the flag was not officially promulgated by the Secretary of Congress until September 3, 1777, it seems well authenticated that the stars and stripes were carried at the battle of the Brandywine, September 11, 1777, and thenceforward during all the battles of the Revolution. Soon after its adoption the new flag was hoisted on the war vessels of the United States. The ship Ranger, bearing the stars and stripes, and commanded by Captain Paul Jones, arrived at a French port about December 1, 1777, and her flag received, on February 14, 1778, the first salute ever paid to the American flag by foreign vessels.

The flag remained unchanged for about eighteen years after its adoption. By this time two more States—Vermont and Kentucky—had been admitted to the Union, and in January, 1794, the Congress enacted that from and after May 1, 1795, the flag of the United States should be fifteen stripes, alternately red and white; that the union be fifteen stars, white in a blue field. This was the national banner from 1795 to 1818. By 1818 five additional states—Tennessee, Ohio, Louisiana, Indiana, and Mississippi—had been admitted into the Union, and therefore a further change in the flag was required. After considerable discussion in Congress, the Act of April, 1818, was passed, which provided that the flag of the United States should be thirteen horizontal stripes, alternate red and white: that the union should have twenty stars, white in a blue field; and that on the admission of every new State into the Union one star be added to the union of the flag. The return to the thirteen stripes of the flag of 1777 was due, in a measure, to a reverence for the standard of the Revolution, but it was also due to the fact that a further increase of the number of stripes would have made the width of the flag out of proportion to its length unless the stripes were narrowed, and this would have impaired their distinctness when seen from a distance. No act has since been passed altering this feature of the flag. In the war with Mexico the flag bore twenty-nine stars in its union, during the Civil war, thirty-five, and since July 4, 1891, forty-four.

A "solar day" is measured by the rotation of the earth upon its axis, and is of different lengths, owing to the ellipticity of the earth's orbit, and other causes.

An "astronomical day" commences at noon and is counted from the first to the twenty-fourth hour.

A "civil day" commences at midnight and is counted from the first to the twelfth hour, and then again from the first hour of the day till the twelfth at night.

The "nautical day" used by ship captains, explorers, and some few others, is counted as a "civil day," only that the reckoning is begun at noon, as with the "astronomical day."

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children s Hour.

A Dog Tutor

Trust and Chalcot Huntingdon were watching old Jacob Gainsford at work in the orchard, with the greatest interest, and both with much the same hope agitating their hearts.

Jacob, Mr. Huntingdon's head gardener, was gathering apples off a specially choice espalier tree, and both Mr. Huntingdon's young son and Mr. Huntingdon's favorite fox terrier were eagerly looking on at the work, in the hope that the gatherer would soon come across a specimen that he would reject as not fine enough in quality or beautiful enough in appearance to grace the dinner table.

But although the hopes and desires of both boy and dog were the same so far, they branched off from that point.

Trusty was young and full of good spirits and longing for a plaything; an apple made a splendid ball, and all the better one in Trusty's estimation in that he might maul it about as he chose, without the scolding and beating that he had known most incomprehensibly to follow the mauling of a stray tennis ball.

As for the boy, he was equally young in proportion, and equally full of good spirits, he was also endowed with a splendid youthful appetite to which apples especially were acceptable, and he tried every now and then to urge old Jacob to hunt more particularly for one that he might have. Each time that he did this Trusty barked out eagerly when Chalcot had finished speaking:

"And don't forget my claims either, please."

The last time this happened Chalcot spoke crossly to him: "Down, Trust. Be quiet directly. Don't make all that row."

The gardener looked down from his ladder at the child with a shake of his grey head.

"Come now, Master Chalcot, that don't seem to me to be scarcely fair play, as us boys used to say in my young days."

"Fair play," came the reply, and with eyes fixed wistfully the while on the still hands up there, as if he thought their few moments of quietness was scarcely fair play, "I don't understand you, Gainsford,"

"Ah, now, don't you?" said the old man, with another shake of his head. "But I ain't so much surprised neither at that, for we in general do see our own side o' the glass the best, don't we, Master Chalcot?"

"Perhaps."

"Aye, aye, I'd not say perhaps; I'd say for sure. The dog let you have your say out in peace and quietness, he's that well trained and behaved; but when he thought his turn had fairly come to do his own little bit of begging, you ordered him to be silent. I wonder whether animals think us humans a rare selfish lot, Master Chalcot?"

"Perhaps," came the rather abashed reply again.

"Aye, aye, perhaps, and very much perhaps," agreed Jacob, as he resumed his examining and gathering. "As one of my favorite old teachers says, Master Chalcot, we've a lot to learn from brute beasts. Many's the good lessons they give us, if so be only as we've the brains to take them in."

There was silence for a few moments. The watchers drew up more closely on to the bed, and their attitudes began to express some hopelessness and disappointment as the gardener's face grew more and more triumphant. He could not help being pleased with the success of his care and skill, as apple after apple proved to be sound and whole, and bright and beautiful as heart could wish.

Trust drew a deep, long breath, as his intelligent eyes caught the pleased light in the man's eyes. It is wonderful what expression there is in a dog's sigh, a singular sorrow, or depth of contentment, or

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resignation, as the case may be. Trust's sigh at the present minute expressed resignation, and with the slow deliberateness proper to that mild and sedate mood he lay down, spread forth his front paws, put his dear black nose between them with almost mathematical exactness, and waited with a fine and dignified patience for—what next?

Chalcot's behavior under the circumstances was very different. He began to fidget about, and then literally almost to dance with impatience. And from movement he went on to angry words.

"It's very horrid of you, Gainsford," he burst out at last, when the silent proceedings had gone on as long as his patience would bear.

The gardener looked down once more with the gratified smile still upon his face.

"Why, Master Chalcot, what's to do now? What's horrid of me, eh?"

Chalcot pushed out his lips in very bad temper.

"Of course it's horrid of you. You know quite well."

"But what, then?"

"Not to find a specked apple. You did it on purpose."

The gardener looked at his lovely fruit and broke into a hearty laugh.

"Well, Master Chalcot, you do say queer things, for sure! None the less for that, you've said it right enough for once. To be sure I do it on purpose, in so far as our dear Lord blesses my efforts in His loving kindness and care. P'raps you'd like me to speck one for the purpose, maybe. Which would you be pleased to choose—the biggest one, and bonniest of the lot?"

And the worthy old man wound up his question with another laugh. But the child stamped his foot passionately, and he grew serious again at once.

"Master Chalcot, do you mind how I said just now that one of the great and sensible teachers of old told us to ask the beasts, and they shall teach us? Look at the wise dumb beast here at your side. See how quiet-like and gentleman-like he waits, with no angry fuss and worry. One can't but respect the dumb beast now, can one, sir?"

Master Chal stared down at the dog, not because he was bidden to do so. In his present mood that would have been a reason against doing it; but looking at Trust was a good aid to not looking at Jacob. His lips were still pouted out in sign of the lingering fit of ill-humor, but the accompanying frown had almost disappeared. At nine years old it is mollifying to be called "Sir" any one must admit, and it is also mortifying to be called upon to observe that a dog's behavior is more gentlemanly than one's own.

Jacob was a sincere Christian, and a man of fact besides. Between his two clever touches he had reduced the impatient little boy, whom he loved almost as much as his own grandson, to a temporary imitation of Trusty's quietude. How long this would have lasted it is impossible to say, for suddenly from the far end of the flower garden, which lay on the other side of the wall, there came the sound of a voice calling to two of the little party by that well-grown apple tree.

"Chalcot—Trust."

Each of those called started into a listening attitude, alert and eager. Again came the call, in a man's voice, deep and clear.

"Chalcot—Trust."

The second call had scarcely struck upon the air when the dog had sprung up, and darted in loving obedience away.

"Good dog, good old fellow," said Jacob approvingly.

The boy waited on beside the apple tree, with the air of one ready to run, not for obedience' sake, but when he chose,

"That is your papa calling you, Master Chalcot. There—hearken! I reckon he is in haste;" as "Chalcot—Chalcot" in quick succession, met their ears.

"Run along, there is a good little gentleman."

But Chalcot had turned stubborn.

"I want an apple, Gainsford. I'll go when you give me that. I shan't go before."

Gainsford looked at the obstinate young face, and from that at the basket on his arm, and back again. Then he put his hand gravely into the basket, and took out an apple and reached it down to the upstretched fingers.

"There, then, Master Chalcot; must be is must be, I suppose. Not that I think I'm doing altogether right neither. But it sounded to me as if master was urgent for you, so please tell your papa from me I give you that only to save him waiting. I wish you'd learn of the beasts though, I do, Master Chalcot, as meaning Trust."

Chalcot gave no reply to these remarks, partly because it did not suit his temper to do so, and partly because he was too busy making sure of, at any rate, a bit of his new possession, to be able to speak. With your teeth set deeply into a huge apple, words certainly have no room.

At last he had fairly got a good-sized piece out. He glanced at the remainder with a satisfied air. Father would scarcely be likely to care to claim that for helping to fill one of the dessert dishes for the dinner-table, and so he was tolerably certain to keep it for his own gratification. With this reflection in his mind, and little thinking how small he was soon to find that gratification, Chalcot at last ran off to answer his father's call. As he was dashing along he almost fell into his mother's arms.

"Oh! my darling, wherever have you been?" she exclaimed. "Your father has been calling you so many times. You have lost such a pleasure. I am so sorry for you."

"Lost a pleasure," gasped Chalcot. "Where is father, mother?"

"Gone, dear boy. He could not wait. Major Durnford called for him in his dog-cart to go to Castle Corton to the archery fete. He invited you, too. But it was impossible to wait. They had barely time to catch the train as it was. You were to change your suit at the other end of the journey. I popped it into this bag."

That last piece of information the son did not heed; he scarcely heard it as he turned away, and as soon as he was out of his mother's sight dashed off into the plantation, flung the apple, which he considered the cause of his bitter disappointment, far from him into the depths of the undergrowth, and flung himself down with a perfect storm of sobs.

It was not till two hours later that he was found in his hiding-place. Jacob was on his rounds to see which of the new saplings would need thinning out, and he was surprised enough when he suddenly discovered the boy in a sound slumber amid the bracken. He had cried himself to sleep, and thus faithful Trust had found him on returning from the delightful run beside the dog-cart to the railway station.

Jacob guessed that there had been some trouble from the flushed cheeks and swollen eyelids, and he tenderly lifted the child up and carried him to the pleasant seat in the porch of his own cottage.

Chalcot was subdued enough now, and as he munched away at a generous bit of Mrs. Gainsford's famous gingerbread he told his tale, and even submitted to a little scrap of lecturing from his kind old friend. He was willing to be interested, too, in the way the lecturing was administered. With eyes just now and again directed at the plate of cake he listened and talked.

"So as I said over yonder in the fruit garden," went on Jacob Gainsford, as a wind up to an anecdote, "many's the time as I've proved the truth of what the old teacher says as to learning lessons from the animals, and that's the fact."

"And who was the old teacher, Gainsford?" asked the boy. "Did you know him. Did he live long ago?"

"As for knowing him, Master Chalcot, I feel as if I'd had many a nod in exchange with grand old Job during the loads o' quiet hours of my life, but I reckon he lived three or more thousands of years ago, none the less for that. His words are in the Bible you know, 'Ask now the beasts and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.' That's what old Job says, Master Chalcot, and I, out of doors all day, and watching of fine things so much, feel those words come home to me more than I can tell you. But see now, I let my tongue run on, and you got no gingerbread, and it is waiting there to be eaten. Help yourself, sir."

But instead of helping himself Chalcot turned his eyes resolutely the other way, got up, and put his hands behind his back.

"No, thank you, Gainsford. I won't have any more, thank you. There's only one kind of animal, I believe, that teaches us too eat too much, and that's pigs, and I won't learn of them. I'd rather learn of Trust. Good-bye now, and thank you; and I'll go to mamma now. She'll be wanting me, I expect, to help her wait till papa gets back."

Old Gainsford went indoors and had his tea. There are more missionaries in the world than some folks think for.

Many a time in the future when Chalcot Huntingdon noticed Trusty's swift obedience he was reminded of the way in which the old gardener had applied Job's words, "Ask of the beasts, and they shall teach thee," and silently took one lesson, at any rate, home to himself.—*The Rock.*

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The B. & O. R. R. Co. will sell round trip tickets from all points on its lines west of the Ohio River, to Boston and return, for all trains, July 5th to 9th, inclusive; valid for return passage until July 22d, with privilege of an additional extension until July 31st, if desired. Tickets will also be placed on sale at all prominent points in the North and Northwest. The rate from Chicago will be $22.00, and correspondingly low rates from other points.

A double daily service of fast express trains is maintained from Chicago to all points in the East. Tourists will bear in mind that all B. & O. trains between the East and West run via Washington. For full particulars, write L. S. Allen, A. G. P. Agent, Chicago.

A BEVERAGE FOR WHEELMEN.

Next to being lost at sea there is nothing that brings on the pangs of thirst quicker than bicycle riding. The hot sun and the constant inhalation of dust quickly parches the throat and makes the biker long for the next stop for refreshments. The wise rider avoids ice water, well knowing its danger. Alcoholic beverages are likewise tabooed because of their heating propensities, and there is little satisfaction in wishy-washy stuff sold under the broad classification of "soft drinks." A well-known wheelman, in speaking of this, said:

"What to drink is no easy problem to a man on a long, hot run. The only drink I know really fit for a bicycle rider is Hires' Rootbeer, carbonated. There are but few places now at which it cannot be had, and I tell you it braces one right up, seems to go right down to the bottom of your pedal workers. It is cooling and refreshing, quickly lowering your temperature, and fully satisfying your thirst. I tell you there's nothing like it, and I've sworn off all other drinks when on the road." Hires' Rootbeer, carbonated, is made from the famous Hires' Rootbeer extract by the same formula, without adulteration of any kind. Besides being delicious, it possesses many medicinal qualities, making it as popular with wheelmen and pedestrians as the good home-made Hires' Rootbeer is with the folks at home.

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How to be One's Own Manicure

Manicuring, like massage, is one of the luxuries of the age, and although the prices asked by manicures are much less than when it first started in to be a fashionable fad, even now the pennies fly away very rapidly, if a professional manicure is employed. There is no reason, provided there is no disease of the nails to combat, or no deformity of the fingers, why every woman should not be able herself to keep her hands and nails in proper condition. The various implements, lotions, polishers, powders, and acids used by the professionals are for sale in all the shops, and after having her hands carefully manicured half a dozen times by a skillful manicure, the tricks of the trade are easily learned, and patience and perseverance will enable any woman with a fairly well-shaped hand to make it almost beautiful. In these days an ill-kept hand and dirty nails are absolutely inexcusable, and the criticisms passed upon such are extremely harsh.

Hot water is the first requisite, and a thorough washing or soaking of the hands. This is best attained by having the hot water poured into a basin continually for two or three minutes. The hands must be allowed to soak for fully five minutes, and it is well, instead of soap, to wash the hands very thoroughly with bran, which makes the skin soft and white. After the hands have been thoroughly cleansed, the nails should then be attended to. With a piece of orange wood stick sharpened to a point, and a bit of jeweler's cotton rolled around the point and wet with the acid that comes for this purpose, every particle of dirt and stain should be removed. The hands must then again be washed, this time in warm, not hot, water. Scissors, very sharp and fine, must then be taken, and all loose flesh at the side of the nails carefully trimmed. The nails must be shaped in a pointed oval. All roughness must be filed away, and the flesh at the base of the nail pushed smoothly and firmly back, so that the half-moon, supposed to be a point of beauty, can be discerned. It is no longer considered good form to have so much polish on the nails that they look as though they had been buttered, as was the fashion two or three years ago. But a certain amount of polish is necessary. Rosaline put on over the entire nail and the end of the finger, then washed off again, and the nails polished briskly with a polisher, makes the hands look very trim and pretty. The first manicuring is by all odds the most difficult. After the nails and hands are once got into good condition, fifteen minutes each Monday morning will keep them in proper condition all the week through, if only ordinary care in washing the hands, with an occasional rub from the polisher, is given.

Some women, of course, have far more beautiful hands than others, but care makes an immense amount of difference even in very ugly fingers. Constantly pinching the ends does a lot toward making the fingers taper, and there is more than one case on record of girls with thick, stumpy fingers who have been made to wear thimbles at night on each finger to produce the tapering hand which is such a beauty. Hands which perspire are a grievous trouble and mortification, and there are few remedies which really seem to be of avail. Constant washing with borax in the water, or soda, does help somewhat, but the aid of a physician generally has to be sought before any radical cure can be accomplished. Very cold hands are also not to be admired, and as they show poor circulation, here again a manicure had best retire in favor of a medical adviser. But in the generality of cases, where hands and health are normal, there is no reason why a woman should not have a hand handsome enough to be modeled if she but take time and care.

White hands, delicately tinted fingers, and well cared-for nails, must needs elicit admiration from every one, and bear a distinctive mark of refinement which even large size and apparently ugly shape are powerless to render hideous.—*Harper's Bazar.*

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REDUCED RATES TO BALTIMORE.

On account of the meeting of the Baptist Young People's Union at Baltimore, July 18th to 21st, the B. & O. R. R. Co. will place on sale at all ticket stations on its lines west of the Onio River, excursion tickets at one fare for the round trip. These tickets will be sold July 16th and 17th, valid for return passage until Aug. 5th. The rate from Chicago will be $17.50, and proportionately low rates from other points. Tickets will also be placed on sale at all coupon offices west of Chicago.

Whatever point you start from, be sure your ticket reads via B. & O. In addition to the historic country through which the B. & O. runs, the B. & O. is the only line from Chicago to Baltimore running via Washington; a double daily service of fast express trains run between the West and East.

For full particulars, address L. S. Allen, A. G. P. A., Grand Central Station, Chicago.

THE Knights Templar Conclave will be held at Boston, Mass., during next August, and it will be of interest to Sir Knights and their friends to note that arrangements have already been successfully accomplished by the Nickel Plate Road, providing for the sale of excursion tickets over direct lines going and returning, or by circuitous routes; viz., going one line and returning by another. By so doing, many of the following notable resorts may be visited without additional expense: Chautauqua Lake, Niagara Falls, Thousand Islands, Rapids of the St. Lawrence, Saratoga, Palisades of the Hudson, and the Hoosac Tunnel. The above arrangements will no doubt make the low rate excursion tickets offered by the Nickel Plate Road very popular. Call on, or address, J. Y. Calahan, Gen'l Agent, 111 Adams st., Chicago.

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Las Vegas Hot Springs, and Grand Canon of the Colorado River.

The first named is a most delightful resort in the Rocky Mountains of New Mexico, with mineral waters, hot baths, invigorating climate, and varied scenery. After June 20th the splendid Montezuma Hotel, refitted and under new management, will luxuriously care for you.

The Grand Canon is reached by a half-day's stage ride from railroad station at Flagstaff, Arizona. The trip is comfortably made at moderate cost. Everything you have seen dwarfs in comparison with this Titan of chasms. Niagara would be swallowed up in it, and Pike's Peak appear insignificant if placed in the Canon's dark depths.

For illustrated books descriptive of either place, inquire of nearest agent Santa Fe Route, or address G. T. Nicholson, G.P.A., Monadnock Bldg., Chicago.

FOURTH OF JULY EXCURSIONS.

On July 3rd and 4th the Nickel Plate Road will sell round trip tickets between points on its line within a radius of 200 miles from starting point for a single fare. Good returning to and including July 5th. For further information, call on or address J. Y. Calahan, Gen'l Agent, 111 Adams St., Chicago, Ill.

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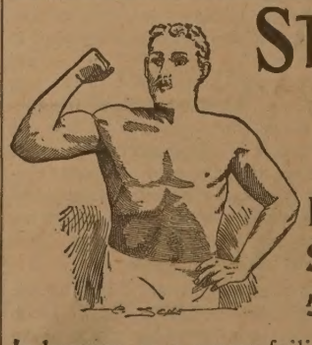

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